

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

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For Mr. JOSIAH HATT, No. 741-2 Broadway, is appointed Agent for the Christian Reflector for the city of New York.

Religious Miscellany.

Memoirs of Elder Luther Rice, one of the first American Missionaries to the East. By James B. Taylor.

We stated in concluding our remarks on this work, last week, that as soon as Rice was released from his engagement to the American Board, he proceeded to visit various Baptist Associations and churches, in order to induce them to engage in the missionary enterprise. He entered on this work, the great object which induced him to return to this country, with his characteristic ardor; and his efforts were so successful, that in several states, a general society was formed, each embracing several auxiliaries.

There were, at the time he commenced his labors, four or five Baptist foreign mission societies in New England. The oldest was located in Salem; the others in Boston, Providence, and Haverhill, Massachusetts. The Boston Society, which had assumed the support of Mr. Judson, addressed a Circular to prominent individuals in the Baptist churches throughout the United States. This Circular proposed a general co-operation of the churches. In Philadelphia, Baltimore, and Richmond, he was cordially received, and missionary societies were formed. He next visited a portion of the South West. In accordance with the views of Rice, these societies, with many of the churches, appointed delegates to attend a general meeting, proposed to be held in Philadelphia, at the invitation of the missionary society of that city.

This meeting having been appointed by general consent to be held on the 15th of May, 1814, at that time a number of ministers and delegates from different parts of the United States assembled in Philadelphia. Elder Richard P. Thomas was called to the Chair. After a careful consideration, it was unanimously decided to form the Convention of the Baptist Denominations in the United States for Foreign Missions. Through this Association all the foreign missionary operations of the American Baptists have been conducted. The biographer remarks: "Most of those reverend members, who were present on that interesting occasion, now sleep in Jesus; and are mingling in the joys of the upper world; but the results of their labor have been extensively felt in the dissemination of the gospel among the heathen. Many a pagan has abandoned his idols, and submitted to the peaceful reign of the Prince of Peace. Nor will these exertions be remitted, until his triumph shall be complete and the whole world shall be full of his glory."

"In the commencement of denominational action among the Baptists, the subject of this Memoir beheld the accomplishment of a work dear to his heart. For this he had toiled and prayed. On his southern tour, preparatory to the meeting in May, he had collected nearly \$1200 for the mission; arrangements also were made by him, in various places, for future and efficient aid. About twenty missionary societies had been formed in different parts of the United States, and he now saw the system which was likely to effect such vast results, in complete operation."

The Board believing that the personal labors of Mr. R. were essential to mature the plans which had been formed, as no man could be found so well qualified to represent and advocate the interests of the missions, appointed him their missionary agent. He accordingly visited the Eastern and Northern States. Of such importance did the Board consider these labors, that in the Spring of the next year, at a regular meeting, the following entry was made in their Minutes:

"However desirable it might be for brother Rice to return immediately to India, pursuant to his own wishes to be associated with brother Judson, and the wishes of the Board to aid themselves of his service in the Burman mission, yet such is the actual posture of the missionary business in this country, and the course clearly indicated by an over-ruling and all-wise Providence, as, in the judgment of the Board, imperiously to require his longer detention, and further labors here; therefore, Voted, That brother Rice for sometime longer continue as agent of the Board."

It was not the expectation of Mr. R. when he returned to the United States, to give up laboring as a missionary to the heathen. On the contrary, it was his intention as soon as he could engage the Baptists in this country to sustain Mr. Judson and himself, and to form some arrangement by which the efforts of the denomination could be concentrated, to rejoin his former associates and labor with them for the salvation of the perishing heathen. So valuable, however, were his services at home—so successful were his efforts in kindling a missionary spirit in the denomination, that it was believed he could not be spared without great detriment to the mission cause, and that he could promote the object to which he had devoted all his powers and energies more efficiently by remaining at home. He was accordingly re-appointed for several successive years, the missionary agent of the Board, until he relinquished altogether his long-cherished desire of spending his life amongst the heathen. This was to him a great disappointment; but confident in the wisdom and judgment of his brethren, he submitted to

this deprivation without a murmur. With unabated ardor, diligence, and activity, he continued to pursue his agency as long as his services were deemed necessary.

In prosecuting his agency, the long journeys he underwent, and the fatigues he endured, were sufficient to break down any one not blessed with a strong constitution. Some idea of the rapidity of his movements, and the consequent exposure and toil he must have borne, may be seen by the following extract from his journal:

"The 25th of July, 1816, I left Philadelphia, and arrived in Warrenton, N. C., on the evening of Friday, 2d of August, at least 370 miles. After attending the North Carolina General meeting of Correspondence, near that place, I took stage on the night of Monday, about midnight, having been occupied after meeting till that hour in writing without going to bed, and about 2 o'clock on Wednesday morning arrived again in Richmond, Virginia, more than 100 miles from Warrenton. In the evening of the same day preached in Richmond, wrote twenty-one letters on Tuesday, besides doing some other necessary business, and at 3 o'clock on Friday morning, left that city, and preached on the evening of the same day in Goochland county, 40 miles from Richmond. At a yearly meeting, same place, preached again on Saturday, at 12 o'clock, and on the Sabbath, that is the next day, was with the Appomattox Association, preached in Prince Edward county about 60 miles from where I was in Goochland county."

"The following Sabbath, 18th of August, I was with the County-line Association in Caswell county, N. C., having had but an easy week's ride of about 167 miles; and with the Mountain Association in Burke Co., N. C., the next Sabbath, having gone that week 214 miles. The following Saturday was with the Shiloh Association, in Calpepper Co., Va., having been under the necessity of riding more than four hundred miles in less than six days. Was at the Greenbrier Association the next Sabbath, in Monroe Co., Va., having gone in the week, the latter part of which was rainy, about 222 miles. The next Sabbath, at the North District Association, Montgomery Co., Kentucky, 200 miles; raining all the week, excessively bad roads, mountains, rivers, creeks and mud—my health began to be impaired."

"The Baptists of the present day can scarcely conceive how much the denomination is indebted to this self-sacrificing and indefatigable missionary pioneer. His labors and efforts demand our most grateful acknowledgments, and as long as the missionary spirit remains in our land, or missionary operations are carried on, the name of Rice must be venerated and esteemed. He called forth by his appeals to churches, his visits to associations, his missionary labors, a systematic feeling and ardor in the missionary cause, which we trust will not be quenched until the kingdoms of this world have become the kingdoms of our God and of his Christ. He was offered the Presidency of the University of Kentucky, but nothing could divert him from his course in what he conceived to be his sphere of duty. If he could not labor personally for the heathen, his next desire was, by his efforts at home, to enable others to go forth to proclaim in their midst the unsearchable riches of Christ."

While engaged in his agency, he saw the great need for a more enlightened ministry amongst the Baptists, not only in supplying the churches at home, but as an indispensable qualification in such as should feel it to be their duty to become missionaries. Desirous of remedying the evil to some extent, he turned his attention to the subject, and as the best mode of accomplishing the object, he conceived the idea of making an effort to found a central institution in which the whole denomination could be united. This project resulted in the establishment of the Columbian College.—*Religious Herald.*

In the present number, we shall close our brief review of this work. We stated that the efforts of Rice led to the establishment of the Columbian College. From the period in which it went into operation, until his last sickness and death, his labors were devoted to sustaining this institution. He wore himself out, and literally died in its service. His last request touching worldly things had reference to the College.

For a while the College appeared to prosper; but ere long, a dark cloud overshadowed it, from which it is yet but slowly emerging. It became involved in pecuniary embarrassments, the faculty resigned, and for a space, it appeared it must unavoidably sink under its difficulties. But Rice still clung to its fallen fortunes. He never abandoned the hope that its difficulties could be surmounted. He never despaired of the ship, but continued to toil on with unabated ardor, to raise up friends to its rescue, to his dying hour. If he had lived to the present time, we believe he would have been permitted to see the College free from debt.

It is a matter well known to a large portion of the denomination, that Rice was severely censured by many of his brethren, as the author of these embarrassments. That he erred, cannot be denied by his warmest friends. He was too sanguine in his calculations; relied too much on his own exertions and influence, and on the ability and good will of the denomination. He trusted too much to subscriptions, which, from unforeseen embarrassments in the commercial world, could only be partially collected. But the great fault lay in undertaking more than any single individual could properly perform. He was at the same time the contractor and superintendent of the buildings, and the agent to collect funds. No wonder, then, that a man unversed in such things should commit errors, and incur heavy debts. His efforts ought to have been confined to the collecting of funds—this was the sphere in which he could have been employed most beneficially.

Convinced of the purity and rectitude of his motives, he bore the reproaches of his brethren with meekness and forbearance. His honesty and integrity were at length freely admitted by his warmest opponents. His self-devotion, the entire consecration of his energies to the redemption of the College, though they could not obliterate his errors, went far to extenuate them—and it is believed, that before his death, his disinterested labors had commanded the respect and esteem of those who at one period had ex-

hibited towards him a disposition to reprove and censure his course.

The biographer has alluded to this portion of his history with much delicacy and feeling, as well as faithfulness. Whilst he does not deny or extenuate the errors committed by Rice in his management of the concerns of the College, he justly shews that a portion of the blame ought to be borne by others—that the Board also erred in permitting so much of the superintendency and responsibility of the labor to devolve on one individual.

The health of brother Rice had been seriously impaired for several years before his death. His residence in the East; his long and toilsome journeys; his exposure to putrid exhalations in his visits to the lower portions of the Southern States, had gradually undermined his strong and vigorous constitution. That he should have been enabled to continue his labors so long, and with so little interruption, must be matter of devout gratitude. He had several attacks of the bilious fever, before the one that put a stop to his unwearied labors. But as soon as he regained a little strength, he resumed his journeys; indeed, he frequently travelled when he ought to have laid by. His own bodily sufferings did not appear to affect him or occupy his thoughts, so much as he absorbed in the one great object of his life, the redemption of the College from the pecuniary difficulties in which it had become involved.

His end, as might have been expected from one whose life was spent in the service of his Redeemer, was peaceful and happy. He expired, at the house of a brother and a friend in South Carolina, (from whom he received every attention which friendship could give), after a short illness. A monument has since been erected by his friends, to show to passing travelers where the remains of this man of God repose, awaiting in joyful hope the resurrection of the just. His death caused a sensation throughout the denomination. All felt that a great man had fallen in Israel. Most of our periodicals contained tributes to his memory. His loss was universally felt, and deeply and widely deplored.

The biographer has justly alluded to some of the distinguished traits of his character. His perseverance, his disinterestedness, his singleness of purpose, the devotion of his energies to the good of his fellow-men, his unwearied industry and ardent zeal. What his hand found expedient to do he undertook with all his might, regardless of the privations to which he might be exposed in effecting the desired object. To Luther Rice, the Baptists in the United States owe much. The mission cause received from him its first impulse, and the interest felt in the cause of education is owing measurably to his labors in its behalf. His name will and ought to be held in veneration by the Baptists of the United States.

From the London Baptist Magazine, for July.

The Bible Translation Society.

To the Editor: My DEAR SIR: Some time since I troubled you with a short letter for the Baptist Magazine, which you obligingly inserted in that highly improved and valuable periodical. In that communication I took leave to express the very sincere pleasure it would afford me, individually, to see the Rev. A. Maclay in this place, and my certain persuasion of a most favorable reception he would experience in Wales, should he visit the Principality in the cause of, now, thanks be to God, the formed and organized Bible Translation Society. I rejoice that Mr. Maclay was induced to direct his course to Aberystwyth and South Wales; and that he has visited, and is still visiting, the Welsh Associations, and some of our Baptist Churches connected with them. I am glad, too, that my expectation of a most cordial welcome to him, and zealous co-operation with him in the object of his mission, have been fully realized. That splendid object, and his heart-stirring and soul-thrilling addresses in its behalf, have, I am sure, delighted and electrified the vast assemblies, amongst whom, from time to time, he has appeared.

Though a Monday evening service, and that introduced, in point of time, by a very short notice can but seldom command a large attendance; yet the little flock in Ffynnon street chapel were all alive, and like the women in the gospel, were prompt "to do what they could." The public collection amounted to only £1 18s; but the annual subscriptions commenced, and received then and since, amount to £10 15s. A penny a week gathering has also been set on foot and began, and some half dozen young female friends have embarked in this good service. But let it be observed, that this detail of the doings of a small congregation, in humble circumstances, is by no means intended to trumpet the praises of the parties concerned; but rather to operate as a stimulus and an encouraging example to other small interests in the denomination to come forward in the aid of the Bible Translation cause.

At the Monmouthshire Association held in this neighborhood, and attended by Mr. Maclay, two or three important resolutions in favor of the Society were most cheerfully adopted. First, the formation of the Bible Translation Society was cordially approved. Next, the Association resolved to form itself into an auxiliary society. And, lastly, it was agreed, that the several churches composing the Association, should, within one month from the time the Association was held, May 26th, get subscriptions and make collections in support of the object of the society.

Such, sir, has been the result of the new movement in this part of the county of Monmouth; and I doubt not similar consequences have followed, and will yet succeed upon it in the Principality. Nor can it be imagined that the English Baptist Associations and churches will be slack on the occasion. All depends on the ministers, or nearly so. The people are willing and well inclined. Let the pastors of our churches but moderately exert themselves, and the grand end is attained. One would not wish to suppose, that there is one individual amongst us, ministerial or otherwise, who can stand aloof from the cause before us, much less directly or indirectly oppose it. Should any one lie open to the edge and spirit of the charge, "Ephraim is a cake not turned;" neither dough nor bread,

let him content himself with *useless quiescence*, and neither insinuatingly nor in overt acts, try to weaken our hands and thwart our purposes. We are at length aspiring to that elevated and enviable position on the subject of biblical translation, which our forefathers ought to have sought, and which it is the sinful shame of the present generation of immersionists of Britain not long since to have occupied.

Yours, my dear sir, very faithfully,

MICAH THOMAS.

Aberystwyth, June 12, 1840.

Slavery.

The World's Convention.

TUESDAY, JUNE 16.

MOHAMMEDAN SLAVERY.

Dr. Bowring then rose to call the attention of the Convention to the state of slavery in Mohammedan countries. He had been called upon to address the Convention on a subject of great interest and great importance. He regretted that it had not been in power to prepare a formal report on the subject as had been announced in the morning. He was sorry that all he should be at present able to do would be to address to the Convention those desultory and unarranged observations which grew out of the topic he was about to introduce. His feeling and desire was to appeal to the candor of all present, and to ask them to deal indulgently with him while he led them into lands into which, perhaps, less than any other, attention to the abolition of slavery had been directed—into lands where that which existed centuries ago existed now, and where would be found those beautiful and faithful stories of Holy Writ, palpable to the touch, and visible to the sight. (Cheers.) If they went into Syria, Arabia, or Egypt, in the desert, they would find many a patriarch, with his house, his camels, his servants, his bondsmen, and bondswomen. (Cheers.) Among those who accepted some of the highest official situations in the East, there were many who had reached there through the door of slavery, and many a Joseph existed there whose history would be well worthy of study. It was true that Babylon had been swept away, and that in Tyre and Sidon, the only activity that existed was in the lizard, and the newt, and the scorpion; but still there was a Jerusalem, and Damascus, and Antioch, and Nazareth, and Alexandria, and Sychar. They were as great and illustrious as ever. (Cheers.) The Mohammedan law recognised the law of Judaism, and he was bound to say, in reproach of the Christian character and conduct, that the Mohammedan oppression was not so severe upon the slave as that of the professing Christians. (Cheers.) The law of the Koran recommended the slave to the humanity of the Mohammedan, and inasmuch as it did honor to that people, he trusted that he might be allowed to refer to that which was stated by him when they called the Prophet. What did they say?—Why, show kindness to your parents, the poor, the stranger, the traveller, and the captive, for Allah loveth not the pride of vain-glory. In another passage he opens the door to the manumission of Mohammedan slaves. He says, that unto such of your slaves as desire a written proof that they may redeem themselves from it, if you have found them faithful, give them of your wealth which God has given you. Again, marry them. Ye are of common origin. Marry them with the consent of their masters, and give them their dower according to justice; and if they sin let them be only punished with half the punishment inflicted on the free—this, because the slave was not supposed to have had the same benefits of instruction. He was willing to admit that what was right and what was elevated in the Mohammedan law was first taken from Christianity and Judaism; but he was also compelled to acknowledge that the Mohammedans obtained more influence by their directions than those did whose authority was higher and sanction nobler. If they would allow him, he would refer to a beautiful tradition among the Mohammedans, which had great effect upon their conduct. There was a verse in the Koran which said, "Paradise is prepared for those who bridge their anger, and forgive men; Allah loveth the beneficent." (Cheers.) The story which every Mohammedan child has heard from his youth was to the following effect:—"Hassanben-Ali had a slave, who threw over him, at table, a dish boiling hot. Fearing his master's resentment, he threw himself on his knees before him and said, 'Paradise is for those who bridge their anger.' Hassan answered, 'I am not angry.' 'The slave added, 'And who forgive?' 'I forgive you,' said Hassan. 'Allah loveth the beneficent,' continued the slave. 'I give you liberty,' said his master, and '400 pieces of silver.' (Cheers.) Was there not, he would ask, in that tradition, instruction of the most eloquent and beautiful description! There was one circumstance connected with the East that was peculiarly interesting, and that was that there they knew of no distinction of color they had no nobility of skin. (Cheers.) White men of the highest rank married black women, and black men frequently occupied the highest social and official situations. At the present moment, the Sheriff of Mehemet was as black as a raven, and he had over and over again, on the Nile, seen the Nubian commanding the white men of northern Egypt, and again and again he had seen in the East the black men domineering over their white dependents, and he recollected on one occasion a black man in an Egyptian regiment having had his leg amputated by Clot Bey, and when he expressed his surprise at hearing any exclamations of pain, his answer was, 'Do you think that a black man can bear pain to better than the white man?' (Cheers.) The slavery of the East was not the slavery of the field, but the household. In the dispensations of Providence to the social organization, the Divine Being had tempered the wind to the shorn lamb. (Cheers.) The slaves were cared for with affection and tenderness in those countries where the people were swept away in thousands by pestilence of the most cruel character. He knew himself the case of a Mohammedan Governor, who, of 70 children, had lost 60; and the result of such occurrences often was the cause of the affections of the Mohammedans being placed upon the children they bought, who became part of their

household. (Cheers.) The slave there was not regarded as a degraded being, inasmuch as slavery was no impediment to his reaching the highest social elevation. (Cheers.) He believed that three-fourths of the Divan of Constantinople consisted of men stolen in their youths, and who were wholly unacquainted with their early history, their childhood, or even the place of their birth. Such was the state of things in the East, and very different, indeed, was the condition of the slave there to those who were dependent upon Christian masters. But they must not suppose from what he had stated that the state of slavery was not deplorable in the East. It was the great impediment to civilization, instruction, and civil liberty; and he believed it might be shown that the present condition of the Caliphate, whose race was run and its destinies accomplished, might be traced to the pollution, the degradation, the misery, and the ruin which the principles of slavery every where introduced. He had spoken of the weakness of the Caliphate, because he thought out of that weakness a good opportunity was offered to them of doing great good in the Levant. (Cheers.) The Mohammedan influence, represented by the sword and the book, was passing away; the Christian powers were sovereigns of Constantinople and the Ottoman empire, and not the Sultan, and he trusted that some appeal would be made to that meeting, in order to show them the influence they possessed and exercised; and, if there was, he believed that influence would be found not to have been exercised in vain. He was quite convinced that if, at the present moment, the influence of the Christian powers was properly exercised at Constantinople, something might be obtained. They were all interested that day in the statements of Monsieur Cremieux, an Israelite without guile. (Cheers.)—but he felt bound to say that the persecution of the Jews at Damascus was far stronger than he had represented. He should, perhaps, bring a fact of which he was an eye-witness, of what took place in the Holy Land. He was a visitor to the Governor of Nabulus, the capital of Samaria, the Sychem of the Old Testament and the Lycar of the New—that spot on which the Samaritans (for there were still Samaritans in that country,) to the present hour, worshipped the God of their fathers on Mount Gerizim, that spot where the Savior uttered these words, "God is a Spirit, and they who worship him must worship him in spirit and in truth." It was at the house of the Governor of the capital of Samaria that he was living when he saw a beautiful child brought in, perhaps eight or nine years of age. He had been purchased by the Governor of Shiraz for 7,000 piasters, or about 700l. sterling. The boy knew nothing of his early history; he had been stolen, probably by the Turkish officer who had sold him. His condition had nothing in it distressing, for the recollection of his friends and his family had passed away, and he had been received into the bosom of an opulent family. But no doubt many present would ask what reference this had to the proceedings at Damascus?—Why, this—that this demand for slaves probably led to the loss of children, and consequently to the misery which could be much better imagined than described. Throughout the whole of Syria, children were constantly lost; their parents were robbed of them by one perfidious pirate or another, who sold them to slavery; and the Jews, the unfortunate Jews, were always branded with the name of the robbers. When a child was lost in that country, it was immediately referred to some unhappy Jew. Christian and Mussulman both agreed that the Jew was the child robber; and it was in consequence of those charges that the persecution of the Jews at Damascus had its origin. (Hear, hear, hear.) But then, what was to be done? Was such a state of things to continue in the Holy Land? Were those usages, which probably were in existence before the time of Abraham, never to be removed? Did it not become the Christian powers to do something to put an end to such abominations—something to elevate the tone of the Mohammedan mind—something to show that, in the abolition of slavery, all nations and religions had a common interest, and were bound and determined to unite in common co-operation for so holy a purpose? His belief was that much might be done if the proper means were resorted to. When he was honored by a mission to the East by her Majesty's Government, he had to bring the whole question of slavery to the notice of the present ruler of Egypt. He need not describe to the meeting the slave trade. He need not tell them how much money or how much of blood was scattered over every tract over which the slave passed. He had seen slavery at its birth-place, and he believed that it might be checked there, if that Society directed its energies aright. It might be attacked in its cradle, and if it were he was sure that that Society would be found to be a Hercules, strong enough to strangle the serpent of slavery. (Cheers.) He looked upon Eastern Africa with peculiar interest, because he believed the means action there were far greater than in the Western States; and while he earnestly desired that every effort should be made in the Gambia of the West, he could not but think that the East presented greater facilities and greater promise of important results. One portion of Eastern Africa, as they were aware, was Christian and a large portion of it was Mohammedan; but Christian and Mohammedan as they were, he was bound to say, that the Christianity was that of a barbarous nation, and that, if they wished to see Christianity in its higher excellence, they must assist it with all the development of mind and intellect; and that country certainly offered some elements to work upon. He had occasion to represent to the Viceroys of Egypt, accompanied by Colonel Campbell, that it would do his Highness much honor, and elevate his name among European nations, if he would endeavor to check the atrocity committed by troops who owned him as their sovereign. (Cheers.) He held in his hand a report, which, as Lord Palmerston had had the kindness to permit it to be communicated to Mr. Fowell Buxton, with reference to his own exertions, he might be permitted to read at the present meeting. He would only call their attention to a fragment of that report, which represented what took place at an interview between Mehemet Ali, Col. Campbell, and himself. The worthy Doctor then read part of the report of this interview with Mehemet Ali,

which want of space compels us to omit. In another part of that report he had stated that he was confident it would be possible, by direct negotiation, to obtain the concurrence of the Pacha of Egypt, the most influential of Mohammedan sovereigns, &c. the only one rising in influence. He had no doubt whatever that it would be possible to obtain his concurrence and aid to co-operate for the abolition of slavery in the Eastern climes, (hear, hear, hear.) The sufferings of the black in Eastern Africa were beyond all description. Again and again he had seen the caravans coming over the desert, the slaves naked and exhausted, and telling tales of those who had perished in the way. In fact, the slave trade in that country was the curse of the race there, but he trusted by the exertions of the Society, and the good sense of the rulers of the different nations of the earth, the time was not far distant when its name would be remembered no longer.

Mr. Joseph Stans, of Darlington, proposed the next resolution. Having sometimes ago visited the whole of the interesting countries to which his friend, the worthy Doctor had alluded, he begged to unite with him in the statements he had made as to the state of slavery in Eastern Africa, and to corroborate what he had said with respect to it not being carried on in that cruel manner in which it was in the dominions of the Christians. He believed that the blacks were a greatly maligned race, for in all his travels he had always met with the greatest kindness from them, while on the other hand, the Arabs had shown themselves to be treacherous in the extreme. The worthy gentleman concluded by proposing the following resolution:—

"That a committee be appointed to take into their consideration the best way of assisting to effect the suppression of slavery in Mohammedan countries, and that Dr. Bowring, William Foster, Rev. James Acworth, Rev. J. Carlisle, be such Committee."

The Rev. J. Burnett, of Camberwell, seconded the resolution. Some difficulty had been expressed to whether that Convention could address the government of nations; he did not know that there was any rule by which they could be guided in their course, inasmuch as no nation had laid down any plan by which it might be addressed by voluntary societies, but it did not follow from those circumstances that they should not address all the nations of the earth. If it was found that the whole of civilized Europe was in support of their great cause, if it was found that the demand for the extinction of slavery was general—and who could deny that it was not?—he could not conceive the Government that would be bold enough to reject their address. [Cheers.]

Contributions of Slaveholders.

A memorial was presented from sundry members of the Board from Western N. Y., relative to the reception of funds into the treasury of the Board, collected from the churches in slaveholding states, which was laid on the table. Subsequently it was called up, read, and referred to a select committee, of which Dr. Hawes was made chairman. The memorial stated that the subject of slavery was one which had long and anxiously engaged their attention; that they had felt compelled to regard it, especially in its relation to the church; that they regarded it as a heinous sin; that although it was a system of unsurpassed iniquity, they beheld it embraced by the church. Not only at the South, where the corruption of opinion, the long established customs, and interest, strongly tended to blind the church to a sense of its sinfulness, but even in those portions where no slavery exists, they encountered sentiments and practices which go to perpetuate the evil, if not actually to excuse and defend it. The memorialists felt themselves bound to remonstrate against any proceeding of this beloved Board which should implicate it in such an evil; that they felt confident of a hearing from them; and that they protested against the sending of any of the agents of the Board to the churches which were known to uphold and to practice the sin of slave-holding—for these reasons:

1. Slaves have been, not long since, declared by the ecclesiastical bodies of South Carolina, and other states, to be virtually heathen; and yet should any one be sent by the Board as a missionary among them, he would probably be denied all access to them. Consistency and honesty would forbid, therefore, that we should admit to Christian co-operation with us, in the work of teaching foreign heathen, those who keep in ignorance and sin our native heathen; that the charity which yearns for the poor and benighted on other shores, while it upbraids the same miseries and evils here, is to be suspected and condemned.

2. Such a prohibition should be made in order to shield the agents from the temptations to wrong to which they are inevitably exposed, in making collections in those regions. There has been a vast experience of the vitiating influence of slave holding example. All men, or all ministers, are not John Baptists that they can say, if needful, in the discharge of their duties, "It is not lawful for thee to have her." The cases are not infrequent in which those whose interest it has been to conciliate the slaveholder, have become the apologists of the system.

3. Receiving the contributions of the slaveholding churches also has the practical effect of perpetuating slavery. It acknowledges slaveholders as brethren; it utters no testimony against their sin; it expresses no disapprobation of the course by which these funds are accumulated. Hence as far as any influence is exerted by the Board on the subject of slavery, it goes to soothe the conscience, and disarm the fears of the partaker of this sin. We are bound on all occasions, public and private, personal and collective, to use all our influence against sin. God orders releases us from the duty of rebuking it; of uttering our abhorrence of it; of using our endeavor to extirpate it. And failure to express our disapprobation of slave holding, may be as influential in upholding it as direct effort to that effect.

4. Neither can the Board expect the smile of God upon its enterprises while it derives its means of power from polluted sources. The money which these churches bestow, is the price of tears, of blood, and of heaviness of heart. It is the wages of oppression; the fruit of the sys-

tem which presents more points of contrast and antagonist influence to the gospel, than any other sin: which refuses the knowledge of truth to the soul; and which nullifies the marriage contract. If the Jew would not receive into his treasury the money which had been the price of blood, neither should the Christian church carry on its enterprise with unhalloved means. Much less should it send its agents to crave the polluted gift.

The memorialists express warm attachment to the Board; have long acted in concert with it; have great satisfaction in its general proceedings, and hopes of its ultimate influence on the world. But they long to see it purified from the contaminating touch of this grant sin. It has continued; it has assisted in casting down the poor and innocent, it is their wish that it may now lend its aid to raise them up. They believe that either the Board should withdraw its agents from the churches which will cleave to this sin, or else instruct them faithfully and honestly to bear their testimony against it. Should this be done, the hope might be indulged that the Society, founded in piety, and watered with the prayers and tears of the church, would be prospered of God; and thus one mighty obstacle to the benefit of the slave be effectually removed. This memorial was signed by Rev. Messrs. Rand, Parker, Bond, Mills, Warner, Finney, Harris, Frost, Mills, Pettibone, Pratt, Wells, Greeue, and Kellogg.

Dr. Hawes subsequently reported briefly on the foregoing memorial, that the interest manifested by the memorialists for the Board was cordially acknowledged, and their views entitled to serious consideration. Nothing was more certain than that the Lord would not accept the offerings of sin, nor smile upon the enterprise sustained by the wages of oppression. There was need of great caution, however, in judging of the real character of actions, and of the motives of those making their offerings. The opinion of the Committee was, that so much practical difficulty would be experienced in the attempt to carry out the suggestion of the memorialists, that the Board cannot properly act upon them.

General Intelligence.

Horrible Murder on the Delaware.—The schooner *Oread* was bound for Bristol, Bucks county, for a load of coal. About 8 o'clock when abreast of Frankford, a strong fog tide compelled them to drop anchor. After doing so, and making all secure, the captain and mate turned in leaving one man and a boy, besides a cook, on deck, and requested to be called when the tide turned. Some time in the night, the cook, who was named James Morris, fell upon the man that was left on deck, killed him, and as the body was not to be found, the presumption is, that he was thrown overboard; then struck the boy on the side of his head with an axe, wounding him severely, and depriving him of his senses. After sometime he recovered, and the cook came to him and told him he would kill him. He spoke or made the least noise. Soon after it is supposed he left the vessel, as the boy, fearful that all on board had been killed, remained in the forecastle until relieved by the captain and mate. The watches of the captain and mate were both stolen, as also the clothes of the boats. The boat in which the cook made his escape, was left ashore. The name of the boy is Edward Prime, a resident of Eastport. He was taken to the Hospital where his wounds were dressed, and all attention will be paid to him. Mayor Swift immediately dispatched some of his officers in pursuit of the murderer, as also a posse to search for the body of the murdered man.

P. S. Since writing the foregoing, we have conversed with Captain Reynolds, who states that there can be no doubt as to the unhappy fate of the man above referred to. The forward part of the deck was covered with blood, as also the night head, and side of the vessel toward the bow. The name of the unfortunate man is Aaron Cross. The boy, it appears, was not upon deck, but asleep in the forecastle. Hearing a noise on deck, he put his head up through the scuttle, when he received a blow with an axe; another blow was aimed at him, which, missing him, broke away a portion of the companion way. After laying some time, the cook came and told him, to see if he was dead. After ascertaining that he was not, threatened his life if he spoke. The cook afterwards went into the cabin, where the captain and mate were asleep, and took them from two watches. A hatch was found, with which, if they had awake, it was no doubt, his intention to despatch them. The axe was found on deck smeared with blood. Morris is a black, about five feet seven inches in height, stout built, and somewhat pitted with the small pox. He was seen in this city about 4 o'clock this morning, and it is presumed he left here in the seven o'clock line to New York. He has a small trunk with him. *Philad. Gaz.*

Return of H. J. Lewis.—Hosea J. Lewis, late President of the Schuylkill Bank, has returned from Europe, and arrived in this city on Saturday night last from Baltimore. Intelligence of this important fact has been officially communicated to the board of Directors of that institution. He is still at large, but prompt measures have been taken to secure his return by the proper authorities. *Pennsylvania.*

Steam Boat Accident.—We learn by a passenger, that the Mail Boat *Pike*, plying regularly between Cincinnati and Louisville, struck a rock about 1 o'clock on the morning of the 3d, some 40 or 50 miles below this city, near the head of the Big Bone bar. She was immediately turned towards shore by the pilot, and sunk only to the lower gunwale. Her passengers were taken off by the steamboat *Orleans*, and brought up. *Cincinnati Gazette.*

Indians.—The Milledgeville Recorder of the 1st inst., states that an express had reached that place, informing the Governor, that a body of Indians had invaded Ware county, and committed many depredations, having laid waste some ten plantations, burning houses, fences, &c. The citizens of Ware county having been informed of many murders recently committed by the Indians in their vicinity, over the Florida line, were in a state of sufficient watchfulness to escape the tomahawk, by timely flight. Troops left Milledgeville on the 31st for the scene of hostilities. *No wonder!*

Universal Exchange Lyceum.—An Association with this title has recently been formed here, to promote the cultivation of the natural sciences among youth, and to facilitate scientific exchanges with the people of other countries. A meeting of delegates from the different Sunday Schools of this city, met, by invitation at the Methodist Church in Greene street on Monday evening last, and were addressed on the subject above mentioned, and its kindred topics, by Rev. John Lindsey, President of the Lyceum, Mr. Josiah Holbrook, founder of this order of Lyceums in the U. S., Hon. B. F. Butler, Mr. George Gifford, Prof. Bokum, from Germany, and Dr. Quedenond, recently from Vienna. Resolutions were unanimously adopted, approving of the objects of the Institution, and expressing a high estimation of its importance. *J. of Com.*

The Opium War.

When the French Government committed the monstrous outrage upon the defenceless Islanders of the Pacific, all Christendom was electrified with horror, and the act was denounced as atrocious and despicable beyond precedent. But when the British government entered upon the same line of policy, and wage a war with a pagan nation, for the purpose of keeping open a market for the sale of a drug used for its intoxicating properties, a voice of reprobation, if heard at all, sounds but faintly through the world. The war of the French against the inoffensive and happy natives of the Sandwich Islands, was melancholy and cruel from its inception to its termination. It was a war of power against weakness, a war to degrade and destroy, not by the sword nor by fire, but by the noxious, though more tardy process of intemperance. The most important object which the British government is endeavoring to accomplish by a war with the Chinese, is to open the trade in opium, to force on that nation the consumption of an article, if possible, more debasing and deadly in its effects, when used for the purposes of intoxication, than the brandy of the French. That it is so used by the Oriental nations we have the clearest evidence. It is to them what spirituous liquors are to other people, "the support of the coward, the solace of the wretched, and the daily source of intoxication to the debauchee."

The British East India Company have carried on a contraband trade in opium with the Chinese people, for many years. This trade increased from year to year, until it became a source of immense gain. Intemperance spread through the nation in proportion to the increase of the traffic. The government became alarmed at the rapid progress of the evil, and made great efforts to restrain it. To traffic in opium was made an offense punishable with death. Still the tide of desolation rolled on. Men would brave the vengeance of the laws to acquire gain. The edicts of a monarch absolute in power were disregarded by both natives and foreigners. The most summary laws, and an armed corps of police failing to secure the nation from the deadly effects of the traffic, it became necessary to close all trade against the English government. This was done, and this measure deferred to the last, and only taken to save the people from the degradation of drunkenness, has to be defended by the force of the right is with the heathen, the wrong with the Christianized.

This unjust war on the part of the English nation, will seriously injure, if it does not entirely close all missionary operations in China. That vast field, peopled by more than a hundred millions of human beings, will be left uncultivated, through the mercenary acts of a company of merchants. The inhabitants of the East are not so ignorant as many believe; they look with distrust on the missionaries of a people guilty of such injustice. About the first word uttered by a native of China, when urged to listen to Christian instruction is, (says the Rev. Mr. Medhurst), "Why do Christians bring us opium? That will do us more poisoning than your god has ruined my brother; go and persuade your countrymen to relinquish this nefarious traffic, and then I will listen to your instruction." *Oliver Leaf.*

From the Christian Witness.

Important News from Liberia.—The New York Commercial Advertiser announces the arrival of the *Trafalgar* with papers to the 3d of July, containing the very important intelligence that "the colonists by the aid of the Methodist mission, are again engaged in an effort to erect a saw-mill!!"

Those who have files of the "African Repository" may be disposed to take the trouble, and find by referring to the volume for 1834, that six years ago there was quite an effort made in the colony to erect a saw-mill. The great Republic of Liberia united, after six years of effort, to erect a saw-mill! Who after this will dare say the colony is not flourishing?

The Amistad Africans.—At the Circuit Court held at Hartford on the 17th inst., (the case of the Amistad Africans having been continued from the last term of the court, to enable the counsel to agree on a plea to the charge of piracy, and the supreme Court) a motion was made by R. S. Baldwin, Esq., to dismiss the appeal from the District Court, on the ground that it appeared from the record of the District Court that the allegations in the libels of Ruiz and Montez that the Africans were the property of Ruiz and Montez, were not true;—and that no appeal having been taken by them from the decree of that Court, the question of property was conclusively settled: that the United States had no interest to authorize an appeal in their name; and that it appeared from the published correspondence between the Spanish Minister and the Secretary of State, that the Africans were not demanded by the Minister "as slaves, but as Africans" for trial and punishment in Cuba.

Judge Thompson, however, considered the appeal as taken from the *pro forma* decree of the District Court, though not entered on the record, and that consequently the motion could not be entertained in the Circuit Court. He remarked that no prejudice to the Africans could be occasioned by the refusal to entertain the motion here, as it could be made in the Supreme Court.

It was stated by Mr. Baldwin that in the case of Holmes, a majority of the Judges of the Supreme Court had expressed the opinion that in the absence of a treaty stipulation, no power exists in the Executive or any department of the Government to send foreign criminals to a foreign government for trial. *J. of Com.*

Accident.—A sail boat with five colored persons, two males and three females, was upset, between Fort Adams and Fort Wolcott, while in the act of jibing. The boat immediately filled and sunk, and two of the number went down with it. The others were saved by the timely assistance of boats from vessels at anchor near the spot. The names of the persons drowned we understand to be Henry Chalmers, of this place, and Lucy Cole, of South Kingston. *Newport Herald.*

Heavy Robbery.—A package of twenty thousand dollars of the Union Bank of Louisiana, entrusted by Mr. Dumartiat, cashier of the branch at St. Martinsville, to the captain of the Arabian, was delivered to the branch at Plaquemine, was stolen in some manner from the boat, during her passage between the two places. How the villain or villains accomplished their scheme, remains a mystery, as nothing has yet transpired to develop the rascality; and prompt measures are already taken, and confident hopes are entertained of securing the guilty and recovering the money.

Poisoned by Cheese.—Nine boys, between the ages of eleven and fourteen, residing in the neighborhood of Seventh and Coats street, were all taken very ill on Saturday afternoon from eating some cheese that they had purchased, among other refreshments, to celebrate a little innocent frolic gotten up among themselves. Seven of them came near dying. Yesterday they were all doing well. *Phil. Gaz.*

A mercantile firm of Kilby-street, Boston, a few days since received a letter, containing \$85 it bore no signature, but within was written: "Credit this to my account of 1835."

Religious Intelligence.

From the Baptist N. H. Register.

The Salisbury N. H. Association held its annual session with the church in East Wear, the 16th and 17th inst. E. Worth was chosen Moderator, J. Richardson Clerk, and Hazen Walker Treasurer. The number in attendance was good and a good spirit appeared to be in exercise. The letters gave but little cheering intelligence—73 were reported as having been baptized the past year. How much do our churches—each member of them—need a spirit of earnest, fervent and effectual prayer.

The business of the Association was conducted in perfect harmony. The business Committee presented a brief report recommending the subject of Temperance, Benevolence, Anti-Slavery, Education, &c. to the attention and actions of the churches, which, after a few remarks from brethren Cutting and Archibald in support of Temperance and the Abolition of Slavery, was adopted.

A considerable portion of the time was spent in devotional exercises, which, especially the morning prayer meetings, were interesting, and we hope they will be followed with the special blessings of God. The next session is to be held in Concord, N. H.

Newport N. H. Association.—The 12th Anniversary of the Newport Association was held in the Baptist meeting house, New London, on Wednesday, Thursday August 28th and 29th. The Association was organized by Rev. Ira Person, Moderator, R. M. Sawyer, Clerk, and Thos. J. Harris, Treasurer.

The Meredith, N. H. Baptist Association held its annual meeting with the Baptist church in Rumney, on Friday, Sept. 11th, at 1 o'clock, P. M. The Association was organized by the choice of Bro. S. Eastman, as Moderator, and Bro. H. Tunkin, as Clerk.

This Association has belonging to it twenty five churches. The new church in Groton was received this session. The Circular Letter was prepared by Bro. Eastman. It is on the subject of *voluntary servitude*. It will appear in the minutes of the Association. The next annual session is to be held with the church in New Hampton, commencing on the second Thursday in September next, at 1 o'clock, P. M. Bro. Eastman is appointed to preach on the occasion, and Bro. Brown to write the Circular Letter.

Revival Intelligence.

From the N. H. Baptist Register.
Goffstown.—Bro. Philbrook writes to the Editor, Sept. 16:

Though we have not this season shared so largely in the blessings of Heaven as many others; it may be our duty to publicly acknowledge the goodness of our God to us. You have before reported to the church, that we had had some conversions in this town. On the first Sabbath of July last, I had the privilege of administering the ordinance of baptism, to one of the saints, being the first baptism with this people for nearly three years. On Sabbath following, I had the happiness of baptizing three willing converts, and breaking through a long abstinence. This was somewhat interesting, I ever witnessed in Goffstown. August 16th, I baptized two more, who, as we hope, have turned their backs upon the world in the morning of their life. The whole number baptized is six, one of whom had previously received an ordinance of baptism; but not to the answering of a good conscience. There are two or three more hopeful conversions, and a few that manifest some anxiety.

Last December, Brother Parmenter lectured with us. We then circulated a *Tract*, and we obtained only thirteen names; but on the fourth of July last, the two Christian denominations united in a temperance meeting, and total abstinence principles were better received than we expected; for our list of names then swelled to ninety; some have given their names since. Goffstown is not without her hopes.

Revival in Williams College.—From a letter published in the Hartford Observer we learn that conversions continued till near the close of the Spring term, and also during the Summer term, which latterly closed. The standard of piety, which had sunk low, under prevailing wickedness, has become elevated. About thirty at first entertained hope. Seventeen at one time joined the College church, which then renewed her obligations. The young men are represented as engaging with ardor in Sabbath school enterprises.

From the N. Y. Evangelist.
Revival in Plymouth.—A revival is reported as having commenced at Bel River village in this ancient town, about the first of August. Seventy or eighty persons have been given their names. The converts are active and the work is progressing.

The Christian Library.
From Rev. Jeremiah Day, D. D., President of Yale College, New Haven, Conn.

"I think it is highly desirable that a library of christian knowledge should be introduced into our primary schools; it being understood that it is done with the approbation of those who have the direction and superintendence of the schools."

"The introduction of such a collection into our schools generally, would undoubtedly tend to foster a correct taste, and counteract the influence of a corrupt press."

"Some of these standard authors on your catalogue are distinguished by literary excellence, as great value on account of their religious character."

"The plan proposed by the committee, if generally carried into execution, would be a means of bringing the influence of the gospel to bear upon multitudes whom the ordinary religious institutions do not reach."

"If the proposed library be prepared and offered to the schools, I should expect, that among the parents and directors there would be found those who would make efforts to respond to the benevolent designs of the Committee."

The Baltas.—This people, among whom Lyman and Mun-on were murdered, is open to missionary operations. The people are accessible, and a missionary, requested by an officer of the Dutch government, has sought permission to settle among them.

"Perfectionism approaches us in the garb of an elevated piety and promises great things to the church, but we think that experience has already shown that these pretensions are false, and that its fruits have ever been dissension, barrenness and apostasy."

Ordination and Installation.—On Thursday August 20th, Mr. Robert Crawford, late of New York Theological Seminary, was ordained and installed pastor of the first Congregational church of Adams, Berkshire co., Mass.

Ruigers College.—The inauguration of the Hon. Abraham Bruyn Hasbrouk, as President of Ruigers College, took place on Tuesday, the 15th inst., in the Ref. Dutch Church, in the city of New Brunswick.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, SEPTEMBER 30, 1840.

Abolition.

W. B. JOHNSON, D. D.

This gentleman is a Baptist minister in South Carolina, of perhaps as high standing as any other in that state. It is well that such men as he and T. Meredith and Jesse Hartwell are grasping the lever to overthrow the doings of the American Baptist Anti-Slavery Convention. It shows that the Address has reached the very spot for which it was intended. But how the writings of these first of Southern men will be regarded, either at the North or at the South remains to be seen. If bold assertion, bitter invective, and personal slander, without even a show of argument, will prove us in the wrong, we expect to be made to appear still guiltier. We feel no anxiety for ourselves, personally, though personally attacked; but we cannot but regard the gratuitous, uncouth and most unchristian attack of "R." in the Watchman and Recorder upon brother Neale and brother Turnbull with astonishment and indignation. If allegation between Baptists of the North and South is to be carried beyond all possible hope of healing, it will be the consequence of such animadversions as are contained in the article of "R." alluded to by our correspondent below. We have never desired separation, if union could be preserved consistently with christian fidelity; but it lies with the South to say whether they will or will not take up the "stumbling block" out of the way of the North.

We speak advisedly—Baptists of the North will not be in haste to immoderate, for appealing the monster slavery, such men as make up the five hundred ministering brethren, with a proportionate number of laymen, who belong to the Abolition ranks.

W. B. Johnson's manner is somewhat more courteous than that of the rest, but the resolutions introduced by him into the Edgefield Baptist Association, so long ago as 1835, and which he has lately caused to be published in the Recorder and Watchman, (Aug. 8, 1840), savor strongly of the same spirit. We commend them to the careful examination of the reader. How it is that Dr. Johnson transfers the words, "SUPPORTING THAT GAIN IS GODLINESS," from the slaveholder to whom slavery is "gain," to the Abolitionist who is expending his money for the benefit of the slave, we are too dull to apprehend.

Once more, therefore, in the name of the thousands of Abolition Baptists in the United States, we solemnly and firmly repeat the condition on which the desired union may be preserved—that the slaveholder must "let the oppressed go free," for GOD requires it.

From the Recorder and Watchman.

Mr. Editor,
I received, through the mail, some little time since, the Address to Southern Baptists by The American Baptist Anti-Slavery Convention, held in New York, in the month of April of this year. As I think that christian courtesy requires some acknowledgment for the attention of our brethren to us, at the South, I venture to say, to make this acknowledgment, and to express my full conviction of the honesty and brotherly kindness of the members of the Convention, and as an answer to them request the favor of you to publish in your paper the following resolutions, which I had the honor to propose to the Edgefield Baptist Association, at their Anniversary in October 1835, and which that body unanimously adopted, and recorded on their minutes.

I request you to send a copy of your paper containing this letter and the resolutions, to the president and secretary of the convention, and to the editor of the Christian Reflector.

Your compliance with my request will very much oblige your brother in Christ.

W. B. JOHNSON.

"Whereas, some of our brethren at the North have indulged themselves in terms of severe reproach upon their brethren at the South, who hold slaves, declaring that they will not receive them to their communion tables, Therefore,

Resolved, That we feel deep and unfeigned regret at the unchristian course which such brethren have pursued, a course tending to a dissolution of the connection which has so happily subsisted between us, of common sympathies, common councils and common labors.

Resolved, That the practical question of slavery, in a country where the system has obtained as a part of its stated policy, is settled in the scripture by Jesus Christ and his Apostles.

Resolved, That these uniformly recognize the relation of master and slave, and enjoined on both their respective duties, under a system of servitude more oppressive, and more absolute than that which obtains in our country.

Resolved, That those who, at a distance from us, agitate the subject of slavery in the manner adopted by the abolitionists of the North, are sharply rebuked by the Apostle in the following passage of his Epistle to Timothy: "Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are faithful and beloved, partners of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine, which is according to godliness, he is proud, knowing nothing, but dotting about questions, and strifes, wherein cometh envy, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such withdraw thyself."—1 Tim. vi. 1-5.

Resolved, That we affectionately request our brethren at the North, who speak and write with so much asperity against us as slaveholders, to reconsider this subject in the light of the scriptures; and enquire, if they refuse us who hold slaves a seat at their Communion Table, and a place in their Churches, whether they could admit Paul, who wrote the above passage, to the privileges of the Church. Nay, whether they could admit Jesus Christ himself, who inspired the Apostle to write the above passage. And further to enquire whether it is not we who, under the existing circumstances of this case, should withdraw from them; and not they who should withdraw from us.

Resolved, That our thanks are due to Almighty God, and that they are hereby fervently expressed, for the number of our excellent brethren at the North, who, true to their principles as Baptists, do in this matter, take the Scripture for their policy; and not imputing motives of mere worldly gain to our Divine Master or his Apostles; stand aloof from the interference which they have assumed in this distressing, agitating concern."

Resolved, That we hail such friends of truth, good order and the Union, and would encourage them to be firm at their posts, in the maintenance of the word of the Lord, and the concord of the brethren, trusting that they may with us be instrumental under the blessing of God in preserving the union.

of Northern and Southern brethren which we earnestly pray may be affectionately perpetuated on just and Scriptural grounds."

For the Christian Reflector.
Another Voice from the South.
Boston, Sept. 22, 1840.

DEAR BROTHER GROSVENOR:—Knowing that your courteous offer of an exchange of papers with Brother MEREDITH, the Editor of the "Biblical Recorder and Southern Watchman," of Raleigh, North Carolina, is not reciprocated by him, I hasten to copy for you the following articles, which have just been shown me in that paper of the 12th inst. The Recorder and Watchman, as you know, circulates somewhat extensively in the States of North and South Carolina, and is generally supposed to speak the sentiments of the Baptists of the South. It has of late occupied considerable space with notices of the proceedings of Baptist Abolitionists, (although the worthy Editor carefully excludes our documents, and especially those of our English brethren, from his columns.) The number now before me contains a large quantity of this kind of matter, written in the peculiar style of the Editor and his correspondents.

I am much struck with a portion of an article in this number, called an "Address to the State Convention of the Baptist Denominations in South Carolina, by Dr. W. B. Johnson, President." Speaking of the general failure of the manual labor scheme in Southern Seminaries of learning, he says:—"Man is naturally a lazy being. Necessity alone compels him to labor. Some exceptions, it is true, are found, in which principle leads to action, where necessity does not imperiously require it. But these exceptions are few in number. It is known, and felt, that labor is a part of the curse inflicted on man for his sins." But, by the subtle influence of sin, its victim is more solicitous to obtain relief from the effect than the cause, the curse, than the crime. Hence, exemption from the labor is considered honorable, whilst subjection to sin is not regarded as dishonorable. If exemption from labor is honorable, subjection to sin is not regarded as dishonorable. Now as a man thinks in his heart, so is he. If men think labor disgraceful, or, to say the least, if they think it degrading of honor, they will do no more of it than they are obliged to do. The corruption of our nature, then, lays the foundation for the failure of the manual labor scheme, and the order in which the elements of society are now arranged, gives to this force a momentum beyond our control.

Especially is this true in the Southern section of the Union. Here labor is, for the most part, performed by servile hands. The parent, therefore, who possesses the means, will so order his domestic affairs, as to impress upon the mind of his child, though imperceptibly perhaps, from his earliest years, the idea of an intimate connexion between manual labor and personal degradation. The feeling thus early imbibed, grows with his growth, and strengthens with his strength. Such, then, is the order of arrangements in the elements of society, that parent and child are arrayed against the manual labor scheme. Some few spirits, of a superior stamp, may perceive and deplore this state of things, but to bring the body of the community to a point not yet reached. If the church could be brought vigorously to oppose the influences of this corrupt nature, and to attempt a change in the order of the elements of society, we might yet hope for success. But, alas! we look to the church in vain. Her members, of wealth and influence, are seen rather to yield to the corruption of our nature in this respect, and to help on the arrangement, under which the elements of society have taken their direction; rather than oppose the one, or endeavor to alter the other. Those of smaller means, swayed more by example than precept, more readily fall into the wake of the wealthier, than make an effort to turn away from it for a better path.

Now in the manual labor scheme of education, labor is obligatory upon all the members of the establishment. But who are these members? Whence do they come? They are not such, for the most part, as are advanced in years, with habits of industry, or who, from principle, direct their own course. They come not from families, where they have been taught to oppose the current of an impure nature. They are the young, who have yet to learn what principle is. They are subjects, on whom sport and play impose heavy and constant demands. They are subjects of discipline, from which they desire to be released as soon as possible. To such, the school room is a prison house, and release from its walls an emancipation from bondage. On these necessities imposes no obligation to labor, and the benefit to result from it to their health, is too far out of sight for their philosophy to reach. Now to impose on these the double duty of study and work, is to impose a service from which the youthful mind, deranged by sin, and early training, and growing habit, revolts. Here lies the secret of the failure."

I have been very particular in making this extract. Every word, every italic, is precisely as it stands in the original. And there are more of the same kind of admissions and reasonings in this Address, which I would cheerfully perform the 'manual labor' of copying, were it necessary. We have here *multum in parvo*—much in little. To use the homely adage, "we may judge by a little what a great deal means."

I am much surprised at the publication of these sentiments at the South, under the sanction of a Southern Baptist State Convention, and I presume all the readers of the Reflector share this surprise with me. They embody the very spirit of Anti-Slavery; and, if carried out into righteous practice, must inevitably cut up the upas of oppression, race and branch. Let the language of Dr. Johnson be well weighed, and the following conclusions must be reached, on his own showing:

1. Involuntary servitude is a curse.
2. The practice of it is oppression.
3. The influence of it is degrading to its victims.
4. It is morally and physically enervating to the master and his children.
5. Emancipation from bondage is a blessing.
6. The only hope of obtaining this blessing is in the church of God.

But the most important extract from the paper (at least to you and others personally,) is the one I am now about to present. It appears under the editorial head, in a communication with the caption in large letters, "The New York Convention. No.

"In this point of view, how pitiable is the condition of the poor slaves! They have not only to work on the curse of their own sin, but on those of the generations of slaveholders. Alas! for them. They have to bear Pelion on Ossa, indeed."

1," and is signed "R." The writer seems to be a Southern man, and would evidently lead his readers to think that he is acquainted with the characters and motives of the prominent Baptist Abolitionists. His article is quite remarkable, and the succeeding numbers will awaken a deep interest both at the South and the North. In his own words, (from Shakespeare,) he says, "Faint and scruple shake us," and then commences as follows:—"The present crisis is doubtless the most momentous that has occurred in the history of the Baptist Denomination. Abolitionism has filled up the measure of its enormities, has reached the climax of its monstrous impieties, and after perpetrating outrages upon the feelings of the Southern churches, has, at length, thrown aside all disguise, and taken the attitude of non-intercourse and communication. War is declared; and the progress of a few months must disclose on which side American Baptists are to be ranged. Every man now takes a decided stand. There can be no neutral ground. At such a juncture, neutrality, if it were possible, would be infamous. Our brethren of the Free States must either repudiate and down these disturbers of our peace, and thus satisfy the reasonable demands of their wronged and vilified Southern brethren, or join in the unholy crusade of extermination, and become sharers in their shame. But that is not with us is against us."

In this strain he proceeds, and attempts to show that our principles are precisely identical with those of the originators of the American Anti-Slavery enterprise. I should be glad to quote his language entire, by which he shows the South the integrity of our Abolition faith, but want of space forbids. After mentioning those whose names appear in the official documents of the Convention received by them, such as GROSVENOR, GALUSHA, NEALE and TURNBULL, and declaring that, "Spurred like in their tastes, they wear their daggers in their bosoms," he adds:

"Who are these men? Grosvenor, once a Federalist, was baptized by Dr. Furman—clerk of venerable women—a man whose unblemished life has proved, as in the centurion of the scriptures, that the noblest attributes of character may be combined in a slaveholder. It is generally known that Grosvenor was, during his residence in S. C., a very hard master; and he is now attempting to calm the reproaches of his conscience, by whipping his offences on the vicarious backs of his Southern brethren. From an itinerant lecturer in the service of the abolitionists, he has been elevated to the rank of an editor, and has made his paper the vehicle of communication for the infamous address which has been circulated among us."

Galusha, we believe, done the denomination some service. But "madness is in his heart," and, although President of the New York Convention, no Southerner can hereafter occupy the same platform with him.

We are sorry to see the name of Neale in such bad company. He is a youthful offender, and we trust that as he grows older he will grow wiser.

Turnbull has been trying for some time to "fight himself into fame," and is in a fair way of achieving a very unenviable notoriety.

We may imagine the other gentlemen who figured with the late address in N. Y. We can bear with patience the warmest of the silliest attacks of our American brethren, but the silliest attack by foreigners, who, crawling from the East and scum \$ that Europe casts upon our shores, borrow under the temple of our freedom, to eat the children's bread, and desecrate by their vermin the inheritance bequeathed to us by our fathers, they are not.

It is in this way he proceeds, and concludes by saying: "These gentlemen are the Othellos of the church"—[I presume he means the *lague*],—the 'honorable murderers,' who are seeking to convert the whole southern country into one vast slaughter-house." "The silence of the public prints," he says, "is ominous of evil. Even the BARRIST ADVOCATE is a looker on, and the whole affair stands unchallenged, except by the solitary voice of 'a Baptist Layman' in the Christian Watchman. If the proceedings of the N. Y. Convention are as disowned, by the Northern Baptists, we must do something. What we shall do will be considered in our next."

Thus concludes this remarkable article. And not it may be asked by some—what shall we do? I answer: "STAND STILL, AND SEE THE SALVATION OF GOD!" Let not a murmuring reviling word—escape us. Let all the ends we aim at be those of Truth, Justice and Mercy. Let us continue to keep the 'unity of the spirit in the bonds of peace,' among ourselves. Let us persevere as we have begun, 'speaking the truth in love.' Let us be much in prayer. Let us be frequent counsel of the word of God. Thus doing, we have nothing to fear. Our arduous and self-sacrificing labors, even amid the misrepresentations of those we seek most to benefit, shall be like the dying chamber of the good man—

"Privileged beyond the common walks of mortals life,

Quite on the verge of heaven."

It is awfully true that "war is declared," but it is a war of Light against Darkness, Truth against Error, Liberty against Slavery, God against Belial. In such a contest there can be no doubt as to the issue. Who can forget the solemn words of Jefferson—our own Jefferson? "The Almighty has no attribute that can take sides with the oppressor. I tremble for my country when I remember that God is just, and that his justice cannot sleep forever."

Our zealous brother seems to have a very correct memory. It was quite agreeable, doubt

The next session will be held with the First Church in Salem.

FOREIGN MISSIONARY MEETING.
On Monday evening a missionary meeting was held in Northern Street Chapel, and addresses were delivered by Brethren Jones, Missionary in China, Pratt, missionary to the Shawnee Indians, and Dr. Sharp. It was a profitable meeting.

Rev. Dr. Neale, of Boston, preached in the meeting House of the First Church, on the same evening.

ORDINATION.
Bro. Tobias Pinkham was ordained as an Evangelist on Thursday morning. The sermon was preached by Dr. Sharp. Ordaining prayer by Rev. T. F. Caldwell. Charge by Rev. Mr. Benedict. Hand of fellowship by Rev. Mr. Porter. Concluding prayer by Rev. Mr. Parker.

ANTI-SLAVERY MEETING.
Immediately on the adjournment of the Association, the messengers and congregation were respectfully invited to remain, by the worthy Moderator, to hear some free and friendly remarks on the subject of SLAVERY. The Moderator was thereupon chosen President of the Convention, and Rev. Mr. Porter, the Clerk of the Association, Secretary. Every possible facility was afforded us in the giving out of our notices and arranging the time for holding our meeting, so that scarcely an individual left the house during the entire session. Three resolutions were introduced, and unanimously passed: nearly all present voting on each question.—The Secretary will furnish an official account of the proceedings, in accordance with the vote of the meeting. Some excellent remarks were made by our brother CARPENTERS, of Amesbury, and by a colored brother, whose name I did not learn. It was decidedly one of the best Anti-Slavery meetings I ever attended. The question in the last resolution, (implying a pledge to pray for the slaveholder and the slave), was taken by rising; and I did not see a solitary person, among hundreds, remaining in his seat. The effect was good—good. To the Lord be all the praise. His holy and blessed spirit was evidently present. All seemed to be profited by the meeting, and I found the wrongs of the slave, and the duties of the free, were the subjects of frequent discussion during my ride in the cars to Boston. Thus it is that 'Abolition is going down.'

C. W. D.

Conference on Slavery, held in Lowell, immediately after the adjournment of the Salem Mass. Baptist Association.

Rev. J. S. Bacon was chosen Moderator.
Rev. Lemuel Porter was chosen Secretary.

The following resolutions were read and advocated by Rev. Charles W. Denison of New York, viz:—

Resolved, that we deem the system of Slavery to be contrary to the gospel of the Lord Jesus Christ. Adopted.

Resolved, that we will do all that is lawfully in our power to effect the speedy abolition of Slavery throughout the world. Adopted.

Resolved, that we earnestly recommend that the Slaveholder and the Slave be kindly and faithfully remembered in the prayers of the people of God. Adopted.

Remarks were also made by Dea. Carruthers of Amesbury.

Resolved, that a copy of the above resolutions be furnished the Christian Watchman, the Christian Reflector and such other papers as may see fit to publish them.

Prayer by Rev. Joseph Ballard.

J. S. BACON, Moderator.

LEMUEL PORTER, Secretary.

Note by the Editor:—Our friends of the South will observe certain new names associated with the Abolition enterprise, almost every week. Who will

left, in a short time, to constitute the tribunal for Slavery, we know not. At the meeting of the Triennial Convention next spring, there may be enough of a bench of judges (3), but we think a jury may be wanting.

We fervently pray that, before that time, many a Baptist Slaveholder may become prepared to associate his name with Wm. H. Brisbane and others now held up to reproach. We do confidently expect that Abolitionism will eventually pervade the Baptist Churches at the South within a brief period. The violent working of the passions in many leading minds there presages conversion to the cause which they at present so bitterly oppose, and yet with evident manifestations that their consciences are at ease. With emotions of great delight, we anticipate the day, when the Baptist Churches of this whole country shall be regarded as safe beacon-lights to others in relation to the dreadful sin of slaveholding. And how is it possible that any intelligent Baptist, anywhere, can be any thing but an Abolitionist, when he stops long enough to contrast slavery with the Christian religion? He may at first, agitate the passions of the man guilty of the sin and holding this faith; but, if he is in heart a Christian, he cannot long endure the agony of such moral war within himself, and he will seek peace in that way in which every converted man does seek it, when he is made wretched by a discovery of his guilt.

A Small Mistake.—The writer in the Biblical Recorder and Watchman, from whose article our correspondent has made some extracts, which may be found in another column to-day, seems to imagine that the Baptist Abolitionists stand aloof from direct co-operation with others. He says:—"The organs of the late Convention in New York, among whom are Grosvenor, Galusha," &c., pretend to disavow all connection with the abolitionists of the day. . . . The reason of their disclaimer is obvious. They are polite gentlemen. They are aware that these societies have fallen into disrepute," &c. Now the truth is, these men have made no such "disclaimer" as is here alluded to. We rejoice that Abolition Societies are multiplied throughout the land, embracing men of every religious denomination. The Baptists have combined among themselves for more direct action within the church and the speedier purification of our beloved denomination from "the unclean thing." A few of our number have not, we believe, connected themselves with other societies, but the majority are associated with them.

"A Baptist Layman."—The same writer picks up an almost "solitary" crumb of comfort from the fact that "A BAPTIST LAYMAN" has been writing in the Christian Watchman in defence

of "the peculiar institution." It seems that the Editor's frequent condemnation of the Abolitionists amounts to nothing in R's. opinion. So, brother Crowell receives but a poor reward for the submission and service he has rendered to the South—"A Baptist Layman" receives all the honor.

Letters to the Am. B. A. S. Convention.

Concord, N. H., April 23, 1840.

To Rev. D. Dunbar, Chairman of the Central Anti-Slavery Committee, &c.

Rev. and dear Sir,—As the time appointed for the Baptist Anti-Slavery Convention draws nigh, I feel that I can do no less than drop you a line as an expression in favor of the objects of the meeting; the more especially as I have been appointed a delegate to the Convention by the New Hampshire Baptist Anti-Slavery Society, but find I shall be unable to attend. And should you, dear Bro. see but few or even no delegates from New Hampshire, at your proposed meeting, you may rest assured it will not be because there are no brethren here whose hearts beat in unison with those, who shall assemble from different states in behalf of the injured bondman. A large majority of the Baptist ministers in this state are Abolitionists, and are willing to labor in the cause of Universal—of social, religious and civil liberty. As much cannot, probably, be said of our lay brethren—many of whom are bitterly opposed to any reference to the wrongs of the injured slave, either by the pulpit—or the press; notwithstanding there are many whose whole souls are enlisted and who are willing to labor, and contribute, and pray in behalf of the poor slave. Several churches in the state have passed resolutions against inviting Slaveholders to their communions, or slaveholding ministers to their pulpits. We have an Anti-Slavery Society, composed of Baptist ministers and laymen; the anniversary of which is held in connection with the anniversaries of our State Convention, Education and other benevolent Societies, and our meetings have been highly interesting, and we trust profitable.

But I need not enlarge; be assured there are many in New Hampshire who do not forget to pray for your meeting, and while you may be assembled, I trust, thousands, in this state and in others, will raise their hearts to God that he will guide you in your deliberations, and direct to such measures as shall result in hastening the day when the church of the blessed Jesus shall be released from the foul stain of Slavery. The work is plainly laid out before you—you will not need even raise the question, is Slavery a sin? that has been fully discussed and correctly settled, as the light of eternity and the verdict of the Judgment day will settle it.

Then the great question is, how shall the church be purified—how shall the Baptist church rid herself of the guilt of the heaven provoking and soul destroying abominations of Slavery? Whatever may be our duty as individuals, still we look with anxiety to the result of your united wisdom—we expect much from your deliberations, the Zion of our God expects much, the poor slave expects much—yea the whole world expects much, while the righteousness of the cause fully warrants their expectations. Truth, mercy and justice favor us, heaven is on our side, God is for us—who then can prevail against us? Who then shall hinder—why is not a complete triumph over the border cruelties and degrading pollutions of slavery within our reach? And while the sufferings—the tears and the groans of the oppressed are urging—while our brethren and sisters in Christ, members of Baptist churches, reach out to us the hand for help and cast the empowering look, expressive of unutterable miseries, while under the lash of the driver, or the hammer of the auctioneer—while the battle cry is heard, onward, why shall we not march manfully to the conquest?

But I forbear—the means to be employed—such as will best accomplish the great end, will be a subject of your solemn and deliberate consideration. And may the God of all wisdom be with you; may Zion's King direct you, and much of the Holy Spirit's influence rest down and fill the place of your convention and guide and harmonize all your efforts, and sanctify your labors in removing the curse of slavery from the church and from the world. Such is the fervent prayer of your unworthy brother, and friend of the oppressed,

EDMUND WORTH.

Pittsburgh, Pa. April 24th, 1840.

Dear Brethren.—The undersigned were appointed delegates from Pittsburgh Association to attend your convention, and in case of failure, to write a letter of approval of the call and objects of the convention. We pray that the Lord may preside over your deliberations, and that important results may arise from your consultations. We hope you will determine to address a friendly—faithful letter to southern Baptists, setting forth their sins, and showing the imperative necessity of your withdrawing from those who walk so disorderly as to hold their brethren as chattels.

We desire that you will not lend your aid in commencing our moral and religious enterprises with the politics of the day, inasmuch as Christ has declared, that his "kingdom, is not of this world." If we are members of His kingdom, let us not disgrace it, nor ourselves, by descending into the filth that would bedaub us.

A Missionary Society, you will doubtless organize, so that those who do not wish to contribute to a treasury that receives the price of blood, will be accommodated.

And now may the God of peace be with you and bless you, crowning your meeting with the happiest results, in putting such measures in train as will flash conviction into every mind, of the enormity of the sin of slavery, and break every yoke of tyranny from the neck of the oppressed, until the last one shall rise from beneath the chain and shout, "Hallelujah," for the Lord God Omnipotent reigneth!

SAMUEL WILLIAMS.

DR. JOSEPH TREVOR.

JAMES WILEY.

Rebuke of the Abolitionists.—The Baptist Church at Fellowship in Wilcox, and Carlisle in Dallas, have recently withdrawn all connection or intercourse with the "American Baptist Foreign Missionary Society, on account of the circulation of Abolition papers by that body. The resolutions of the Churches are justly severe upon the fanatics who would lead our country in blood, to accomplish their mad schemes.—Alabama Press.

Among the several errors contained in this short paragraph, is one which ought not to go uncorrected, lest reproach (honor) fall on some to whom it is not due. Taking the "American Baptist Foreign

Missionary Society" to mean "the Baptist Triennial Convention," we inform the "Alabama Press" that said "body" has never been chargeable with having given "circulation" to "Abolition papers." Indeed, that Convention has never, to our knowledge, done so much as to raise the question whether slavery was or was not a sin. Nay, when in 1834 our English brethren addressed a letter on the subject "to the Pastors and Ministers of the Baptist denomination" in this country, so far were the officers of the Board from circulating that paper as requested, they even suppressed it and sent back a reply secretly which, we believe, was adapted to please the slaveholder. Let not, therefore, our Southern brethren impute to either 'that Convention or its Board of Managers so bad, or so good, an act as to circulate Abolition papers. True, C. P. Grosvenor continued a member of that Board several years after he was known at the South to be an Abolitionist and was at least, once re-elected afterwards, being nominated, however, by Dr. Mercer of Georgia, when a Northern brother suggested, in the Nominating Committee, the propriety of dropping him on account of his Abolitionism. So, if there is the guilty anywhere, of circulating "Abolition papers," it does not attach to the Baptist Triennial Convention.

The fact stated by the "Alabama Press" that certain Southern Churches have withdrawn connection, &c., if it be true, indicates rather more haste than is compatible with the coolest wisdom, which would forbid that a crime be imputed to the wrong person through inadvertent precipitancy.

It ought to be distinctly known that "the American Baptist Anti-Slavery Convention" holds its sessions annually, and not triennially. It stands adjourned to meet next spring, the place and the day to be fixed by the Executive Committee. We have no authority to invite slaveholders to that meeting, but we doubt not that any, who may choose to attend, will enjoy the largest liberty of speech in support of "the divine right of slavery."

We have no "Hon. Judge Lynch" at the North to come to the rescue, when we find ourselves worsted in argument. We are disposed to discuss the subject deliberately and with charity. The God of truth must sit as umpire between us.

For the Christian Reflector.

Wendell Baptist Association.

Winchendon, Sept. 23, 1840.

Mr. Editor.—The Wendell Baptist Association assembled in this place, to-day to observe the sixteenth anniversary. The introductory sermon was delivered by Rev. George Daland, Pastor of the Baptist Church in New Salem and Prescott, from 2d Pet. 3d, 11: "What manner of persons ought ye to be?" The subject discussed was the demands of the present age upon the Christian. In answering the following inquiry—What manner of person does the present state of the Christian church, and the world, require the Christian to be? he remarked:

1. The Christian should be steadfast and immovable in the truth. The prevalence of error and of principles radically infidel, requires this. Infidelity of modern times differs from that which once desolated nearly one half of Europe. It was then bold and daring, but now it is operating in secret. It now claims to be derived from the bible, calls itself christianity, fosters the pride and selfishness of the natural heart, and delights in praising moral virtue and exalting the dignity of human nature. Christians of the present age come in contact with these principles in their worldly vocations and social intercourse with community and should be constantly guarded. A false notion of charity is intimately connected with this infidelity. This charity requires that those who call themselves Christians should be recognized as such by all, without reference to their religious faith or experience. In former ages, it was requisite that those recognized as Christians, should "sanctify the Lord God in their hearts," and be ready always to give a reason for the hope within them "with meekness and fear."

2. There are peculiar reasons showing that Christians of the present age should be intelligent. The various institutions for diffusing general intelligence, were rapidly changing the state of society. Christians, especially Christian ministers must now be intelligent or lose their influence over the minds of men. A spirit of investigation is aroused and called into action. The authority of great names is now questioned, and men are demanding reasons for doctrine and practice, and Christians should be able to give them. They must therefore possess intelligence.

3. The demands of the present age require the Christian to be active and enterprising. Error has had its advocates in former ages, but they operated single handed without concert, with less success, and with less effect. Systematic and organized efforts are now made to sustain and diffuse dangerous learning, and even the Sacred Scriptures, are lending their influence to spread abroad soul-destroying errors. To counteract these influences, Christians must be exceedingly active and enterprising. Finally, Christians of the present age should maintain unshaken confidence in God and be much devoted to prayer.

In this is their hope and great strength. When an Almighty influence is granted in answer to prayer, truth becomes mighty and will triumph.

After the sermon the association was organized by choosing Rev. George Daland, Moderator, and Brethren L. Rice and T. E. Sawin, Clerk and assistant Clerk. The epistles from the churches were read. These churches are located principally on the northern borders of Mass., in Hampshire, Franklin and Worcester counties. The number of churches is eleven. Of this number one was added at the present anniversary. During the last summer, vegetation, on these hills and valleys, literally suffered much for want of rain, but the spiritual fields have suffered more. The last year these churches were much like the "mountains of Gilboa." The aggregate increase by baptism is but a fraction over one member to each church. The fact is humiliating and ought to prostrate us in dust and ashes before God, and excite the earnest prayer, "O Lord, revive thy work." After the usual appointment of Committees, the business of the association was suspended and we listened to an interesting sermon delivered by Rev. C. Train, secretary of the Mass. Bap. Convention, from Acts, 20, 26: "I am pure from the blood of all men."

Christian and ministerial fidelity was impressively urged. Faithfulness on the part of ministers to

the church, and, especially, to the unconverted; faithfulness on the part of the church to the minister, amply sustaining him, and fully co-operating with him; and to impenitent sinners in warning, entreating, and inviting them to Christ, was shown to be requisite, or we can never be "pure from the blood of all men."

The association then adjourned to meet to-morrow morning.

Rev. S. Everett, of Leverett, preached in the meeting house in the evening, from Eph. 5, 18.

Thursday Sept. 24. The association convened this morning at half past 8 o'clock. The reports of the various committees were heard with interest and sustained with ability.

Important resolutions were passed on the subjects of Missions, Education, Temperance, Slavery and others.

The following preamble and resolutions were adopted: Whereas the inspired volume identifies all nations of men as having descended from common parents, possessing the same general propensities of body and mind, recognized under the same moral government and held amenable to the same tribunal:

And whereas every portion of the human family are equally entitled to the provisions of the gospel and equally exposed to perish without them:

And whereas the slave is deprived of his right to "life, and pursuit of happiness," in this world, and deprived to a great extent of the means of attaining eternal life through Jesus Christ.

Therefore, Resolved, That the principles of American Slavery are contrary to reason, incompatible with common justice, hostile to the gospel, and a violation of the laws of God.

Resolved, That the slaveholder, though found in the Christian church, professing even to be a Christian minister, is, notwithstanding, in the practice of heinous sin, and that the fellowship of the Northern Churches, when extended to such, is a fellowship of known and acknowledged sin, and that the withholding of fellowship from such is withdrawing the sanction of the church from heinous sin.

Resolved, That, in view of these facts, we rejoice in the formation of the American Bap. Anti-Slavery Convention, and that we will co-operate with our brethren in prosecuting every justifiable measure for the removal of Slavery from the Baptist denomination in these United States.

The circular letter presented the importance of brotherly love which was well discussed. A resolution was adopted, recommending to the churches to observe the first Monday in Nov., as a day of fasting and prayer for a revival of religion in all the churches. May Almighty God grant them a spirit of prayer and pour them out a blessing.

The closing services were connected with a sermon delivered by Rev. M. Curtis of Harvard. This anniversary has been attended with interest and we trust, will be profitable. To God belongs the praise and glory.

On the day previous to the Association, the Wendell Baptist S. S. Convention met. The number of Churches and communicants in the Association is small, but in their Sabbath schools they are doing much good. Nearly all of the schools were represented and their statistics given in written reports. A resolution was passed urging all parents to visit the schools and give countenance and encouragement, and it was recommended that each church appoint a committee to visit Christian parents who are delinquent and to impress on them this duty.—Various other resolutions were adopted and many spirited addresses were made. The moral welfare of children and youth is regarded by the convention as by no means of secondary importance. May God bless the rising generation.

I am yours in the bonds of Christian affection.

J. G.

Providence, Sept. 21st, 1840.

Dear Brother Grosvenor.—You have our sympathies and prayers, in the uphill course you have undertaken. We know you need our sympathies in the cause of truth you have espoused. We, too, know the truth of that passage of holy writ, that "on the side of the oppressor there is power;" but go on in the holy cause of the reformation of this revolted world, until it shall be brought back to God. Be assured that the little band, the west Baptist Church, will sustain you until you cease to open your mouth for the dumb and to plead the cause of the oppressed.

Remember in your prayers the little band that has unfurled the banner of freedom, struggling, as we are, with the powers that be, for our own freedom and the freedom of our enslaved brethren. Since we have had access to your paper, we have been strengthened in the cause of emancipation, liberty and truth.

Yours in the cause of truth.

W. W.

Licentiousness.—A contemporary sagely remarks, "it is clearly evident that there is no true government but self-government. All other government is founded in error."

Let us, therefore, "every man to his tent," and let social chaos reign.

Banker's Hill Monument.

One exchange Religious paper speaks with much enthusiastic delight of "the Ladies Fair," lately held in Boston for raising funds to finish the obelisk on Banker's Hill. How religious is the purpose of rearing monuments to the honor of whole-sale blood-shedding we will not now presume to determine. GOD knows; and He knows the spirit which prizes itself in such an achievement. Professed Christians may do well to consider whether they are promoting the cause of "the Prince of Peace," or that the Arch enemy of the Cross, in doing such things. We believe that there are causes more truly religious than that of human butchery, and that even the cause of the oppressed millions of slaves in this country is one of them. Christian, what think you?

Married:

In this town, Sept. 24, by Rev. E. Smalley, Mr. Austin G. Fitch and Miss Mary C. March, both of Worcester.

In Brookfield, Mass., Sept. 2d, Rev. Timothy Alden Taylor of Slatesville, Smithfield, B. L. to Miss Caroline Hall Grosvenor, of Brookfield.

In W. Boylston, by Rev. L. Tracy, Mr. Ward E. Hall to Miss Elmina P. Butler.

In Boylston, September 21, by Rev. Mr. Tracy, Rev. David Goddard, Jr. of Leominster, to Miss Charlotte B., daughter of James Davenport, Esq.

In Shutesbury, Sept. 13, by Eld. John Greene, Mr. Joseph Richardson, Jr. to Miss Louisa Boynton, and at the same time, Mr. Elisha P. Spear to Miss Abigail Boynton, all of Shutesbury. The ladies are daughters of Mr. Benjamin Boynton.

Died:

In this town Mrs. Mary W. Rice, wife of Mr. John Rice, aged 22; 25, George Augustus, son of Mr. Lorenzo Billings 3 years.

In Salem, Mr. Peter Wright, aged 63.
At Marlborough, Mr. Thomas Follett, aged 35.—
Dea. William Goodwin, aged 60.

Worcester County and District No. 5.

The abolitionists of those towns in Worcester County, belonging to District No. 5, are hereby invited to meet in convention at WEST BOYLSTON, on the 7th of October, at 11 o'clock A. M. to nominate a Representative in Congress for said District.

The abolitionists in all the towns in Worcester County, are invited to meet in the same place, at the same time, to nominate Senators for the County. It is hoped that a full delegation will be present from every town.

By order of the STATE CENTRAL COMMITTEE.

West Boylston, Sept. 12th, 1840.

STATE ANTI-SLAVERY CONVENTION;

TO BE HELD AT WORCESTER,

on Wednesday & Thursday, Oct. 7th & 8th, 1840.

For the Men and Women of Massachusetts, friendly to Immediate and Universal Emancipation.

DEAR FRIENDS:

The pleasing duty of inviting you, one and all to meet in Convention, at Worcester, on WEDNESDAY and THURSDAY, Oct. 7th and 8th, has been imposed upon us by the Board of Managers of the Massachusetts Anti-Slavery Society.

The object of the meeting is, to hear reports from delegates to the World's Convention, and to deliberate and act upon great questions connected with the present interests and future welfare, of the cause of human rights, upon a right decision of which the integrity of that cause is suspended.

Our relations to the Church and State, (both of which are arrayed against us,) are such, at the present time, as to demand of the friends of suffering humanity the sacrifice and self-denial necessary to convince our enemies that we regard inalienable human rights paramount to the interests of party and sect. We call upon you to come up to this meeting, with a strong conviction that our cause has arrived at a crisis, when such a Convention is imperiously demanded. Let this be the greatest anti-slavery gathering ever witnessed in this Commonwealth. Let the old and the young—the rich and the poor—the farmer and the day laborer—the mechanic and the manufacturer—the merchant and the capitalist—the lawyer and the physician—the clergyman and the politician—feel this to be a cause which involves great interests to their country and themselves. In a word, let them feel that it is emphatically their cause. Let the decisions of this Convention be such as shall inspire the friends of freedom with new hopes—encourage and strengthen the doubtful and wavering—and convince the friends of slavery that no aid is to be expected from abolitionists. Let a voice go forth from Massachusetts, on this subject, which shall agitate the whole country. We beseech you then, by the interest you have for the integrity of our enterprise,—by your love for our common country,—by your desire for the purification of the church from this great abomination,—and by the ties which bind you to your enslaved countrymen,—to come up to this Convention by hundreds, from every county in the State. There should be no delay in the appointment of delegates. Let meetings be called in every town for that purpose forthwith, but let no abolitionist remain at home because he is not appointed a delegate. Let there be a general rally of all the anti-slavery friends from Nantucket and Cape Cod to the hills of Berkshire.

No efforts will be spared by the committee to secure the attendance of able and distinguished advocates from abroad, which, in addition to the delegates to the World's Convention, cannot fail to render the meeting one of uncommon interest.

Yours for freedom,

J. A. COLLINS, } Committee
H. G. CHAPMAN, } of
OLIVER JOHNSON, } Arrangements.

A Card.

DR. MILLER has returned to Worcester with improved health, ready to attend to the duties of his profession.

Has on hand a large assortment of Mineral Teeth of Superior Quality, from which Dentists make Selections at Fair Prices.

Worcester, Sept. 30, 1840. 40 ff.

Al Fachas,

WITH ALL SILK WARP.

6-4 Al Facha WARRANTED SILK WARP and of superior quality, also Real Silk Warp Cambrics, Super Thin Cloth, Elegant Printed Thin Cloth.

Handkerchiefs, Very Fine Plain Bombazines, Fine English Broadcloths, Rich Plain Victorias. Indeed every desirable variety of Fabric, for Cloaks, Habits and Winter Dresses, for sale as low as the usual wholesale prices by

H. H. CHAMBERLIN & CO.

Sept. 30. 30 ff.

Broadcloths for Ladies Dresses.

Now opening a prime assortment of English Broadcloths of Delicate Fabric and choice colors, particularly adapted for LADIES' COATS and HABITS, for sale at a low price by

H. H. CHAMBERLIN & CO.

Sept. 30. 30 ff.

Furs! Furs!! Furs!!!

FOR the approaching season, Just Received and for sale at NAT'L LEAD'S, One door North of the Post Office.

500 Lynx, Jemmett and Swandown Skins—Angora and Plush—Siberian Squirrel Gray and White Coney Robes, for Ladies' Trimmings—Hats and Muffs.

Other: Super Otter, Fur Seal, Nutra, Musk and Hair Seal Caps.

Also, Ratons, Racia Dog, Fine Seal and Jemmett Skins for Gents' Coat Collars.

375 No. Buffalo Robes.

Hats of every variety and of the latest Fall Fashions. Cloths and Seal Capes.

Ladies' and Gents' Gloves of every description. 375

New Beans.

20 Bushels New pea Beans for sale by J. R. BIGELOW & CO.

1000 Shawls.

RICH French Cashmere Shawls, from \$10 to \$25 all colors.

Edinboro Shawls from \$1 to \$5 all colors. Kashmir, Moscow, Highland and various other styles, comprising the best assortment ever opened in Worcester, and at lower prices than they have ever been offered, by

H. H. CHAMBERLIN & CO.

Sept. 30. 30 ff.

Rich French Prints.

The best assortment of RICH PRINTS we have opened for 2 years, is now received from France, and at lower prices than they have ever been offered, by

H. H. CHAMBERLIN & CO.

Sept. 30. 30 ff.

Domestic Flannels.

A large lot of the above goods just received from Vermont—none of superior quality and all for sale at a low price, by

H. H. CHAMBERLIN & CO.

Sept. 30. 30 ff.

Pure sperm Oil.

A supply of pure and winter strained Sperm Oil of superior quality for sale by J. R. BIGELOW & CO.

Sept. 23 1840.

A. W. STOCKWELL,

COUNSELLOR AT LAW,

Poetry.

Rich and Poor.

"When God built up the dome of blue,
And portioned earth's prolific floor,
The measures of his wisdom drew
A line between the Rich and Poor;
And till that vault of glory fell,
Or beauteous earth be scarred with flame,
Or saving love be all in all,
That rule of life will rest the same.

We know not why, we know not how,
Mankind are framed for weal or woe—
But to the Eternal Law we bow;
If such things are they must be so.
Yet, let no cloudy dreams destroy
One truth outshining bright and clear,
That Wealth is only Hope and Joy,
And Poverty but Pain and Fear.

Behold our children as they play!
Blest creatures, fresh from Nature's hand;
The peasant boy as great and gay
As the young heir to gold and land;
Their various toys of equal worth,
Their little needs of equal care,
And halls of marble, beds of earth,
All homes alike endued and fair.

They know no better! would that we
Could keep our knowledge safe from woe;
So proud should find and leave us free,
So pride be but the owner's curse;
So, without marking which was which,
Our hearts would tell, by instinct sure,
What paupers are the ambitious Rich!
How wealthy the contented Poor!

Grant us, O God! but health and heart,
And strength to keep desire at bay,
And ours must be the better part,
Whatever else besets our way.
Each day may bring sufficient ill;
But we can meet and fight it through,
If Hope sustains the hand of Will,
And Conscience is our captain too."

Storm at Sea.

While we're on the waves careering,
Will thou not thy pity show?
Lord, we pray thee, send relief;
To this weak and helpless crew.

Thou must save us, or we perish—
For the storm is raging high;
Thou who dost for sinners cherish
Kind compassion—be thou nigh.

Ocean graves years wide before us—
Every moment seems our last;
Place thy wing of mercy o'er us;
Till the storm be overpast.

God of heaven! hear our crying—
Hear, we pray, and send relief;
To the voices of the dying,
Be not, gracious Saviour, deaf.

Save us, and in warm devotion
Sailor's praises shall ascend;
On the land, or on the ocean,
We will bless our heavenly Friend.

Thanks, O God, the raging billows
Sweep upon the deck no more;
We can safely on our pillows
Rest our heads; the storm is o'er.

I must die.

Though beauty blooms upon my cheek
In its divinely glow—
And in her liveliest lines bespeak
Health's full, impassioned flow—
Yet I must die.

Though glorious prospects brighter beam
With every rising day—
And sweet as youth's ideal dream,
Blest moments pass away—
Yet I must die.

Though friends to bless me daily pour
Their favors at my feet—
Nor seem to think their kindness o'er,
Till they their gifts repeat—
Yet I must die.

No earthly wisdom can arrest
The finger of disease;
Death has a dart for every breast,
To thrust it when he please—
And I must die.

What care I then for boundless wealth,
And all the joys of earth;
For sprightly youth and blooming health?
All, all are nothing worth—
Since I must die.

But I will choose bright wisdom's part,
And win a heavenly prize;
And when grim death invades my heart,
My soul will reach the skies—
And never die.

Humble Virtue.

The biting lash of Envy's tongue
May long and loud defame—
But humble Virtue knows no wrong,
True loveliness, no shame.

The Sabbath.—At the meeting of the Pittsburg
Association for promoting the observance of the
Sabbath, held on the 18th of August, Messrs. Thomas
Hanna and Moses Atwood reported that the
committee previously appointed to call upon the
leading merchants of the city, had obtained a pledge
from a large number of the principal commercial
houses, that preference should be given to the con-
templated train to run between Pittsburg and Louis-
ville, provided the line shall be well conducted.—
Philad. North American.

Superfluous Honors.—I see by the papers, Mr.
Editor, that the Rev. Dr. Codman of Dorches-
ter, Mass. and the Rev. Dr. Henderson of London,
Harvard University, the latter by Amherst College.
Now I must respectfully ask whether here is not
in fact a waste of oilment? Why heap such pre-
cious titles upon men who are already well sup-
plied, when there are so many of us who have
none, are suffering for want thereof. In these days
of retrenchment, this matter should be seen to.—
J. of C.

Miscellany.

Parental Affection.

It is not like common friendship; which, of-
ten formed of interest, will decline when that in-
terest expires; which often springing from cap-
rice, is mutable as the source from which it
sprung; which comes in prosperity, but cannot
stand the storms of misfortune, still less of dis-
grace. When the heart within is desolate;
when adversity has swept over us, and life is
stripped bare of every charm; above all, when cal-
umny, which "walketh in darkness," has shed
its deadly blight on the reputation; when all
drop away from the stricken spirit, and he too,
"our guide," our "own familiar friend," with
whom "we took sweet counsel together," and
scarcely dares, amid the cold scoff, and the rude
clamor, and the "altered eye of hard unkind
clamor," to give vent to the brief cry, "alas! my
brother!"—who then remains, still "faithful a-
mong the faithless," still ready to enter with real
sympathy into all our griefs, to fetch out every
extenuating circumstance in our errors, to dwell
upon every redeeming feature in our character,
to strain after every streak of hope in our obscur-
ed prospects? It is the same form which hung
over the cradle of infancy, and sat by the bed of
anguish; which rejoiced when we rejoiced, and
wept when we wept. "Can a woman forget"
her own child, that she should not have compas-
sion on the son of her womb? All others on
earth may forsake thee, but the parent will not
forsake thee.

Such is parental affection, which "loveth at
all times,"—in grief, in misfortune, in poverty,
in sickness, in neglect, in disgrace itself. It is
therefore no subject of surprise, if the Mosiac
law, which, like the primitive codes of Greece
and Rome, had made no provision against a
crime so monstrous and incredible as parricide,
extended its severest penalties to the lesser, but
still most appalling shapes of filial disobedience.
It deemed that he who could shut out from his
breast the most powerful instinct of nature, would
never feel the obligation of minor laws; that
he who could requite with ingratitude the un-
alterable tenderness of a parent, would never
estimate any blessing which the allotments of
civil society could confer. He was excluded
from a system of which an interchange of kindly
acts is the predominant element, as incapable of
understanding the nature of its duties and the
value of its privileges. "His lamp," saith the
Scripture, "shall be put out in obscure darkness."
But a peculiar blessing, even length of days in
the land of promise, reserved for him who should
"honor" his parents. And the meaning of
that honor—which is not a cold, formal respect
merely, but a warm and active sympathy, which
anticipates every wish and interpreters every want
—is beautifully illustrated by the son of Sirach,
"to help" "his father in his age," and not "to
grieve him as long as he liveth," and, "if his
understanding fail," "to have patience with him,"
and not "to dispute with him," for, it is af-
fectingly added, "relieving thy father shall not
be forgotten," in the day of thine affliction
it shall be remembered." It is thus fulfilled
that beneficent design of Divine Providence,
which it is impossible to trace without sensations
of exquisite delight; by which, in a perpetual
circle of tender offices, the vigor of one age is
made subservient to the helplessness of another
—the father of manhood to the son in infancy;
and, again, the son in mature years to the father
in declining days.—Rev. Professor Jeremie.

A Solemn Thought.

The Trumpet shall sound—Long—long after
the millions now living upon the earth shall
have laid their wretched heads on the lap of their
mother earth—a remembrance of his promise
shall come up in the Eternal Mind and the trumpet
shall sound and the dead shall be raised.
The husbandman throws his seed into the
earth in the late days of autumn and covers it
deep from his sight, yet he expects to see it
again in the spring. So we, when we lay the
inanimate bodies of our friends in the grave, ex-
pect to see them again.

Ye, who have wronged the dead! tremble
and turn pale,—for ye shall see them again glar-
ing upon you with eyes of fire, and showing the
wounds with which ye have gored their bosoms,
and accusing you before the world of hidden in-
juries and wrongs inflicted with deliberate malice
long years since. It is dreadful to have a
human being, and immortal spirit, leave the
world ill at peace with us. For no bribery can
suborn a witness against us who has once
passed into eternity. His tale will ring around
the judge's tribunal, and we, unrepenting and
absolved, shall be speechless under the accusations
of a wounded spirit. No wonder in view of this
solemn consideration, the Savior said, "Let not
the sun go down upon your wrath." O, settle
with thy fellow man, lest death come in the hour
of his slumber, and seal up his eternal testimony
against thee! Be at peace with thine enemy
while thou art in the way with him.

Moral Influence the Safety of a Republic.
Extract from a letter of Hon. Roger M. Sherman,
of Fairfield, Conn.

To the American Tract Society:
"The welfare of the United States, in every
department, is in more hazard from a deficiency
of moral and religious instruction, than from
any other cause. As all our laws, and the ad-
ministration of the government in all its branches,
are derived directly from the people, and de-
pendent continually for their character, on popu-
lar sentiment, we stand in greater need of un-
changeable hereditary establishments may possess
and retain a character but little affected by
the mass of the community. If we ever are,
as we often boast, the happiest nation in the
world, it must result from moral influence. The
most benevolent associations, whose chief ob-
ject it is to disseminate the means of such an in-
fluence, yield a stronger hope of the preservation
and improvement of our national advantages, than
can be derived by any other source. Among these
the American Tract Society holds a very important
position, and pursues its important objects with
great fidelity and success; exhibiting a wisdom
almost unerring, and a kindness the most disinter-
ested.

"The youth of our country are most suscep-
tible of impressions, and are to continue longest
on the stage of action. It is of the highest im-
portance that their moral and religious prin-
ciples should be most assiduously cultivated. To
this great end the distribution of the 'Christian
Library' must be most happily conducted.

"The catalogue seems to me to be very judi-
ciously selected, both for the benefit of the chil-
dren and the families to which they belong. In
many parts of the United States, and especially
where the settlements are new, the distribution

of this library would probably change the char-
acter of population for generations yet to come.
We have many places still in infancy, and more
such will continually arise, where the character
acquired by the first settlers will be transmitted,
like those of our fathers, for centuries. I should
suppose that ministers employed as missionaries,
and others who were anxious for the advance-
ment of such instruction in our western country
and elsewhere, could aid efficiently in the cir-
culation of the library. Its price is so low as to
bring it within the means of every hamlet. We
may hope much, very much, from this salutary
influence."

Sailor's Rights.

The following from the Boston Courier, shows
that hoary headed abuses of the poor, the weak,
and those who cannot speak for themselves, are not
sacred to be dragged before the public eye. The
needed reforms here suggested, will be effected,
when the people choose rulers because of their con-
sistent love for humanity, and not for their ser-
vility to slavery, and an unjust law before.

AN UNJUST LAW.

In cases of shipwreck, the sailors forfeit all
the wages due to them, if there is not enough
saved from the ship to pay the wages. "Freight"
(says the maritime law) is the mother of woe."
If nothing is earned, nothing is to be paid
—that is, to the sailors. Every body else must
be paid in full, except the crew; and they are to
be outwaged.

Now, I can perceive no reason whatever, that
the pay of sailors, for actual labor and service,
should be forfeited on account of misfortune to
the owners, any more than a farmer's hired man,
or the journeyman of mechanics, should be un-
paid for their labor, because by some accident
the expected product of their labor was destroyed.
A ship goes upon a voyage of two or three
years, and a crew is shipped upon specified
monthly wages. They labor faithfully for their
employers, during two or three years, and arrive
nearly home, with a rich cargo, expected to af-
ford a large clear profit to the owners. There
is nearly all the wages for the voyage just due
to them. But a violent storm occurs, or the
captain is mistaken in his reckoning, or he be-
comes intoxicated, or from some other cause, in
which the seamen have not the slightest agency
or control, the ship is stranded and entirely lost.
The crew without being liable to any blame
whatever, and after having faithfully served the
owner according to agreement, are deprived of
all their wages, and themselves and their help-
less families are left entirely destitute of all
means of support. They have probably run in
debts for the necessities of life, depending on
wages fully earned and justly due; and there is
nothing to pay debts, or for future support. Is
not this the grossest oppression? Why should
sailors, more than others, be thus made to suffer,
in misconduct is proved against them?

The owners are probably, fully insured—not
only for the first investment, but for all the ex-
pected profits; and they actually, in many cases
of shipwreck, make a very profitable voyage;
but notwithstanding this, they are not liable to
pay the sailors a cent. What a law, for this
age of the world, and under a republican gov-
ernment like ours, in which the people are said
to rule!

This is not indeed, statute law; it is not an
act of Congress. It is maritime law—a kind of
common law—adopted many hundred years ago,
by the mercantile nations, in ages comparatively
barbarous, in which the common people, such
as sailors, were estimated as of little account,
and almost classed with brutes. They possessed
no rights, and no claim to justice or compas-
sion. The wonder is, that in the present period
of reform, and of regard to the working classes,
no amelioration has taken place with respect to
the situation of common seamen. It is proba-
bly because they are usually out of the country,
and not able to make themselves heard or to in-
fluence felt. They are not, like other citizens,
constantly mingling with the community, dis-
cussing subjects of general interest, voting at elec-
tions, and taking part in the affairs of the village,
or the town, or the state, or the nation. They
are absent, and are therefore forgotten.

It is time that the interests of sailors were at-
tended to; that their just rights should be re-
spected; that the laws should place them on a
par with the other laboring classes. All the
laws, involving the interests of common seamen,
require to be diligently and faithfully revised by
Congress. Of those statutes which exist, some
are oppressive, some defective, and most of those
intended for their benefit are not executed. A
general reform is needed both in the courts and
in the maritime code.

Almost all cases concerning sailors are triable
in the United States Circuit Courts, which sit
only twice a year. Sailors are therefore fre-
quently detained at home, idle, or offender impris-
oned, (parties and witnesses), for six or seven
months; waiting for the sitting of this court;
whereas, nearly all the cases might just as well
be tried in the District Courts, which might sit
often, and with juries drawn from the
neighborhood of the port, at which the trial
had. Congress should take example of the
state legislatures, with respect to speedy trials,
and to the simplicity and convenience of judi-
cial proceedings. The present regulations in re-
gard to the United States criminal courts are a
standing dishonor to the nation, and manifest a
gross neglect by our rulers, of a large and im-
portant portion of citizens. Antislavery.

The Sailor's Daughter.

A sailor was asked what induced him first to
attend to religion, and gave for answer the fol-
lowing narrative. "I came from my last voyage
before Christmas, and journeyed home. Being
late when I arrived, I had not the opportunity of
seeing my eldest girl, about six years of age, un-
til the next day. At dinner time, when we had
sat down, I began (beast-like,) to eat what was
before me; but glancing my eye towards the
girl, whom I was doubtfully fond, I observed
her to look at me with astonishment. After a
moment's pause, she asked me, in a solemn and
serious manner, 'Father, do you never ask a
blessing before eating?' Her mother observed
me to look hard at her, and hold my knife and
fork motionless; (it was not anger—it was a
rush of conviction, which struck me like light-
ning;) apprehending some reproach from me, and
wishing to pass it by in a trifling way, she said,
'Do you say grace, Nanny?' My eyes were riv-
eted upon the child, for I felt conscious I had
never instructed her to pray, nor even set an ex-
ample by praying with my family when at home.
The child seeing me wait for her to begin put
her hands together, and lifting her eyes up to
heaven, breathed the sweetest prayer I ever
heard. This was too much for me: the knife
and fork dropped from my hands, and I gave
vent to my feelings in tears." Here a pause en-

sued. He appeared much affected. On recover-
ing himself, he continued, 'I inquired who had
thus instructed the child. The mother in-
formed me, the good people at the Mariners'
Church next door and the child never would go
to bed, nor rise in the morning, without kneel-
ing down to pray for herself and her dear father
and mother. Ah! thought I, and I never prayed
for myself or children. The Lord having
awakened me to a sense of my danger through
the instrumentality of a dear child, I am truly
happy in the thought that Jesus Christ came in-
to the world to save sinners, of whom I am
chief."

Theophilus Mathew.

The Rev. Theophilus Mathew was born in the year
1789, at Ratholeen, near Thomas Town, the seat
of the Earl of Landaff, in the county of Tipperary,
Ireland. When about twenty years of age, he en-
tered the college at Kilkenny, and after compleat-
ing his course of studies for the church, he became
a member of the Capuchin, or reformed Francis-
can order of Friars. He is now prior of an institu-
tion of the city of Cork. From the time that he
assumed the sacred office, until the present mo-
ment, a period of more than twenty-five years, he
has been constantly engaged in works of charity
and benevolence. His efforts have been directed
especially to the relief and elevation of the humbler
classes. In addition to the zealous discharge of his
ministerial duties in the pulpit, and in the congre-
gation, he has performed the arduous labors of an
active, untiring, and devoted missionary through
all the surrounding country. His aim has been
to give counsel to the ignorant and degraded,
food to the hungry, and raiment to the naked; and
from no scene of destitution and suffering, has he
ever departed, without carrying with him the bless-
ings of his relieved and comforted inmates.

The Temperance cause first enlisted his atten-
tion, and he has since been its champion. In 1838,
when he formed the first total abstinence Society.
For some months his success in obtaining pledges
was any thing but encouraging. His ardor was
not damped, however, with the difficulties which
met him at every move, but with the same zeal
which has so eminently distinguished all his pre-
vious efforts in the cause of humanity, he now con-
tinued to labor. Enlarging his sphere of action,
the unbounded influence which his former course
of life had gained over the minds of the poor, soon
told on the success of the enterprise, and has, in
the brief space of two years, led to a reformation,
which, in extent and importance, stands unparalleled
in the annals of moral triumphs. Within that pe-
riod, more than 2000,000 of the Irish population
have assumed the pledge of total abstinence from
all intoxicating drinks! Well may we look with
wonder on an achievement like this. It stands
out a distinct and glorious movement, which
marks an era in the history of the world. Curran,
Graham, and O'Connell, champions in the cause of
civil liberty, have been the honored instruments of
achieving much for Ireland; and they receive, as
they richly merit, the tribute of their country's
thanks. But Father Mathew has succeeded in
freeing millions from the bondage of intemperance,
the most cruel and galling of all tyrannies; and
in this he has achieved a far deeper debt of gra-
titude.—Olive Leaf.

The late King of Prussia.

Extract of a letter from Professor Robinson to his
brother, in New Haven.

BERLIN, June 24, 1840.
"Long before this reaches you, the public pa-
pers will have brought intelligence of the decease of
the late King of Prussia, and the accession of his son,
Frederick William IV. The present month has
been rather an important and eventful one for Prussia
at large, and especially for Berlin. It has been
noted as remarkable, that the years 1440, 1540,
1640, and 1740, all have been important epochs in
the history of the kingdom. In the year 1440, the
emperor Frederick the Great ascended the throne, and the
late king has long had a presentiment that he should
not survive the year 1840. Indeed, it was known
that he had made his will and all his family ar-
rangements so long ago as 1837. Last year his
health began to fail, and it was generally recon-
sidered that he had fallen away much. In April and
May of this year, he suffered from the Grippe or
influenza, and lost his appetite, which could not be
restored, so that even then, it was considered a
dangerous situation for a man in his 70th year.
Yet he contrived to get up and to dine on the 24th.
On the 1st inst., the foundation of a monument in
commemoration of the centennial anniversary of the
Great Frederick's accession, was laid by the Princes;
but the king was not present. His family en-
tertained great fears; for he grew weaker and
weaker, yet the physicians declared there was no
present danger. Yet two or three days afterwards
he took to his bed, with the expectation of never
leaving it again; and this proved true. On Thurs-
day, (June 4,) bulletins were issued; and on Fri-
day, he was given over by the physicians; but he
continued to linger on until Sunday at half past 3.
P. M., when he died. All his sons and children
were around him at the time with their consorts
including the Emperor and the Empress of Russia.
The Emperor arrived the same day and when he
first entered, the king no longer recognized him.
An hour or two afterwards, he seemed to do so,
and addressed him in French, which he always
spoke with him, and with no one else. The troops
of the garrison took the oath of allegiance to the
new monarch on the same day.

This state of things, of course, occupied the public
attention, and was every where the topic of
conversation. The old king was in general believ-
ed to have died of apoplexy, and the nation had
gone with him through scenes of distress and sub-
sequent prosperity, which endeared him to them.
The great body of the nation, all indeed under 50
years of age, had no recollection of him. All
those who were born after his death, and who never
looked upon his decease in the light of a public
calamity—it was an old friend and patron who
was gathered to his fathers in the course of nature,
and all seemed to look forward to the reign of the
new monarch with a promise of a more liberal and
lightened policy. The former king was a well
meaning and conscientious man, but of limited un-
derstanding, who pleased himself in arranging all
the minor details of affairs, so that all might go on
like clock work: pleased with the working of the
parts of the machine without being able to judge of
the general effect of the whole. Thus he was very
attentive to the discipline and the uniform of his
troops, to the forms and liturgy of the church, and
the costume of the clergy; and especially to the
arrangement and costumes of the theatres. In his
last will he had drawn out a programme for the
military parade his funeral, entering with mi-
nute details into all the details, and specifying the
particular corps and squadrons, which were to be
called out. The same spirit of minute detail has
been infused into the whole machinery of the Prussian
Government; which thus governs far too much,
and meddles with the pettiest details.

From the present king, better things are hoped.
He is universally admitted to be distinguished for
talent and integrity, and is confessedly one of the
best educated and best informed men in Germany.
It remains to be seen whether his judgment and
talents will enable him to apply his unquestionable
talents and prodigious memory to the best advan-
tage. He is understood to have been formerly a
soldier with him, and with no one else. The troops
of the garrison took the oath of allegiance to the
new monarch on the same day. Humboldt answered him that

there was certainly a general apprehension that he
would lean perhaps too much towards the nobility,
in preference to the citizens. The king replied:—
"As Prince Royal, I was the first of the nobility;
as King, I am now the first citizen." He is very
sincere and unaffected, and has cultivated the per-
sonal friendship of many literary men. He proba-
bly will continue the same simple unostentatious
life as the former king."

Kurdish Life.

We pursued our way for an hour along the
banks of the Araxes, and then turned to the South
and entered a hilly country between the Big Gal
and our left called the Terkub. After proceed-
ing in this direction, turning gradually
eastward, for about two hours we suddenly de-
scended from the top of a hill a cluster of Kurdish
tribes in a valley below, looking like black spots
sprinkled upon the grass. The first picture of truly
Kurdish life that I had seen, brought vividly
back the romantic images which I had early drawn
from books, and excited a desire to scrutinize it
more closely. We descended, therefore, directly
towards them and dismounted in front of the first.
Some old Kurds standing there bade us welcome,
and one invited us into the tent. A seat at the in-
ner extremity was offered, and when we had all sat
down, those present repeated their salutations.
The tents about twenty in number were arranged
in a line, and all were of the same construction.
The covering was of a cloth of fine black wool,
impervious to the rain. This was supported at
the corners by poles five feet high, and in the centre
by one nearly double that height, giving to the
roof a slope of every elevation. The interior be-
tween the lower edge of the cloth and the ground
was filled up, on three sides, by a lattice of light
reeds painted in figures. The other side was en-
tirely open. In one of the corners stood the arms
of the master of the tent, the curved swords, the
spear, and the small round shield.

The news of our coming soon spread among the
other tents and brought around all the men of
the party. The boys seated themselves behind,
peeping over the shoulders of their seniors, and the
women, none of whom were veiled, surveyed us
through the lattice, from the next tent. As each
entered, he seated himself in the circle and ex-
changed greetings with us. I observed that all the
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